THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. | NEW-YORK, SATURDAY, AUGUST 20, 1831. | VOL. I.—No. 22.

For the Churchman.

LINES ADDRESSED TO A YOUNGER SISTER.

Joy be around thee, and fragrant flowers
To strow in thy sunny way;
And blooming and bright thine early hours,
Free from the darkening clouds and showers
That perchance may close thy day:
Yes, joy be around thee, all fair as thou art,
And peace spread her wing o'er thy gentle heart.

I have not a prophet's eye to see
The length of thy future way;
And I may not whisper thy destiny,
Nor reveal what thy fate on earth may be,
Or whither thy foot may stray:
I can but pray that thy joys may increase—
'Tis a sister's prayer for a sister's peace. MARY.

For the Churchman.

To E——— P——— B———.

When years have roll'd o'er thee,
And summers have fled;
And this comes before thee,
Like one from the dead!
When these scenes and these days
Shall be past and afar,
Let them live in the blaze
Of bright memory's star.

Then when friends long departed
Before thee appear,
And the gay and warm-hearted
In fancy are near—
When all fond things together
Remembrance shall bring;
For me let one feather
Be pluck'd from her wing. M.

CHURCH MUSIC.

Again! Oh, send those anthem-notes again
Thro' the arch'd roof in triumph to the sky!
Bid the old tombs give echoes to the strain,
The banners tremble as with victory!

Sing them once more!—they waft my soul away,
High where no shadow of the past is thrown;
No earthly passion thro' th' exulting ray,
Breathes mournfully one haunting under-tone.

All is of heaven!—yet wherefore to mine eye,
Gush the quick tears unbidden from their source,
Even while the waves of that strong harmony,
Sweep with my spirit on their sounding course?

Wherefore must rapture its full tide reveal,
Thus by the signs betokening sorrow's power?
—Oh! is it not, that humbly we may feel
Our nature's limit in its proudest hour!

LETTERS OF A GRANDFATHER.

"My son,
To-morrow thou wilt leave me: with full heart
I look upon thee. * * * * * *
Even to the utmost I have been to thee
A kind and a good father: and herein
I but repay a gift which I myself
Received at others' hands; for though now old
Beyond the common life of man, I still
Remember them who loved me in my youth.
Both of them sleep together. * * *
I wish that thou shouldst live the life they lived,
Who, being innocent, did for that cause
Bestir them in good deeds. Now fare thee well—
* * * * * Whatever fate
Befall thee, I shall love thee to the last,
And bear thy memory with me to the grave."
Wordsworth.

For the Churchman

Albany, January 4th, 1816.

My Dear Son,—A few days previous to my leaving home for this place, your brother William brought up your letter to your sister. To hear from you even at second hand, afforded me much pleasure. When you were learning to write I promised myself much satisfaction in a regular correspondence with you, if you should in future be removed to any considerable distance from me.

You are now, my dear boy, fairly launched upon the turbulent ocean of life. Your little bark, though lightly freighted, is composed of the best materials, and, with prudent management and the blessing of God, is perfectly competent to bear you through the storms and tempests, usually to be met with, in the course which you have proposed to yourself—but oh! beware that indiscretion or imprudence, do not drive you on the rocks and shoals, which lie scattered in clusters thick around you. Remember that you carry with you a character, which all the wealth of both the Indies could not have purchased.—Remember that your family look with complacency and delight, on the proud eminence on which you stand; and exult with pleasure, that no action in the life of any of its members, can suffuse your cheek with a blush.

You must not, my dear son, consider any thing I may say in this letter, as intended to flatter your pride, or inflate your vanity—far from it. It is designed to remind you of the immense value of that sacred deposite—to rouse your ambition, to excite your utmost diligence, to preserve it inviolate in every difficulty, under every temptation. Your fortune may become the sport of winds and waves. Perfidy and disappointment may defeat your plans, blast your prospects, and extinguish hope. "Rust may corrupt, and thieves break through and steal"—but your fair fame is ever within your own keeping. Oh! then suffer not any unguarded moment, any insidious temptation, to rob you of that purity of heart, that integrity of life, which if once tarnished can never be restored.

Remember, my dear boy, that although but a voyager—a sojourner in this world, you were created for higher and more noble pursuits, than that of accumulating wealth, which in a few, perhaps a very few years, you must assuredly leave behind, or which may, as it often does, "take wings and fly away, as an eagle towards heaven:" but you are destined after a short period of toil and struggle here to spend an eternity, either of inconceivable happiness,—or of inconceivable misery. I trust you are not yet to make your election—that you do not hesitate which to choose. You have had "line upon line, and precept upon precept"—but this is not enough; you must have the aid of the Holy Spirit to enable you to carry your choice into effect, and that can only be obtained—and *can effectually* be obtained, by earnest and importunate prayer to the God of all your mercies, who hath, in his most Holy word declared, that those who ask in faith shall receive—and that those who come to Him through the Redeemer, He will in no wise cast out.

Do not, my dear son, read this letter as the common place dictate of a father, who after being satiated with, or disappointed in his pursuits through life, has turned from them in disgust, and proposed to his child a course of advice, which at his time of life he would have spurned from him. This is not the case; although I must confess with remorse and confusion of face, that I have not profited, as I ought to have done, by the pious instruction and wholesome admonition received from the best of men, the most affectionate of fathers,—one who was infinitely more competent than I can possibly be—and whose sainted spirit I would fondly hope, is now smiling benignly on this humble, but sincere effort of his son, to inculcate those lessons of pious instruction, which he himself so frequently, but alas! so ineffectually attempted to enforce.

Your father has now approached within a few years of the ordinary limits of human life, and cannot have any inducement to deceive you. He feels a conviction, that it is his duty to declare to his children the assurance of his firm belief, that a life of virtue, is the surest, the only security for a life of happiness: and that without a well-grounded hope of the favor of God, and an interest in the redemption purchased by the death and passion of our Lord and Saviour Jesus Christ, the exclusive possession of all the wealth, the pomp and splendor of this world, can never whisper comfort on a dying bed, or shed a ray of hope on the soul quivering on the confines of eternity.

To the bed of sickness, of sorrow and of death, you and I must assuredly come—our time is short and very uncertain—shorter perhaps than we are aware of. Is it not then an awful thought, and well worthy of our serious consideration? Let us then be up and doing,—let us not put off the preparation of the heart to a future day, not knowing what the day may bring forth—the present is the only time within our power—to-morrow may be too late. You are now about to commence a new year—let not the ensuing year pass away as has the last, which has gone by with the years beyond the flood, but begin and end every day with prayer, at least with a devout and ardent aspiration of your heart, in gratitude to your Heavenly Father for past mercies, and supplication for a continuance of them, with his blessings on all your lawful exertions; make the experiment but for one year, and I venture to assure you, that the result will be a peace of mind hitherto unknown.

I am well aware, my dear son, that this is an unfashionable letter, such as may be supposed calculated to damp the ardor of youthful pursuits, and slacken the energies of an aspiring mind; but the contrary is the tendency—the very reverse is my object: you know where it is said, "The fear of the Lord is the beginning of wisdom, and wisdom's ways are ways of pleasantness, and all her paths are peace." It is your father's earnest desire to encourage you in the acquisition of that wisdom which is the source of true happiness, and to ward off that gloom and that remorse which must ever be the companions of vice and folly—of a dereliction of virtue, a neglect of duty. This my dear boy is a truth, which I am persuaded you will acknowledge, when the heart that dictates, and the hand that writes this letter, shall lie mouldering in the tomb.

I hope your situation in A——— is such as you anticipated, and that your prospects are flattering. I could have wished that you had been more particular in S——'s letter on that subject. You should recollect that we all take a most lively interest in every event that concers you: and while we rejoice in your prosperity, we feel your absence as the loss of a limb; and when we all assemble, we find a void in our little circle, at the altar and at the table, and are ready to ask, where is John?

And now what more have I to add, but to commend my son to the care and protection of Almighty God, who has been the God of his fathers, and who will be the God of their children; humbly beseeching Him to have you ever in His most holy keeping—to preserve you from dangers without, and from temptations within,—that He would bless you in your basket and in your store—in the house and in the field—bless you in time and bless you in eternity. W. P.

NARRATIVE SKETCHES.

"Come Jesus! come! and, as of yore
Thy prophet went to clear thy way;
A harbinger thy feet before,
A dawning to thy brighter day."

"So now may grace with heavenly shower
Our stony hearts for truth prepare;
Sow in our souls the seed of power,
Then come and reap thy harvest there!"
Bishop Heber.

For the Churchman.

THE MISSIONARY.

The subject of missions is one of the most interesting that can occupy the human mind; every object of worldly ambition fades away into insignificance, when compared with the grand enterprise, of preparing an immortal soul, for the fruition of eternal bliss. The preaching of the cross is the mighty instrument ordained of God, to bring about that glorious period, when "The knowledge of the Lord shall cover the land as the waters cover the sea." No Christian can fail to rejoice in the efforts which are now making to preach the glad tidings in distant lands. But for my own part, when I observe how much yet remains to be done nearer home,—how many sinners are to be reclaimed, how many errors are to be opposed,—how many there are who need the consolations of our holy faith, I am constrained with my whole heart to cast my mite into the treasury of domestic missions. It is generally known that the prosperity of our Church in the western part of this State, is in a great measure owing to the labors of Missionaries. A brief experience in that region of our country, has enabled me to testify to the vast amount of good that has been achieved, and to speak of the extended field which yet remains to be cultivated: *there* truly, "the harvest is great but the laborers are few." It would be to me a happy reflection, could I persuade one authorized laborer, to go forth into this portion of his Master's Vineyard: he could not fail to reap abundantly.

But my present intention is, merely to relate an incident which occurred while I was engaged in the performance of my duties as a Missionary, in that part of this State already mentioned. The village of ——— is beautifully situated on an eminence commanding a view of the surrounding country, as far as the eye can reach; on a clear day, the waters of several lakes can easily be discovered—and within a very short distance one of these "mimick oceans" presents at all times its polished surface calm and tranquil, affording an admirable image of that peace which is the inheritance of the Christian; scarcely an individual traveller passes this way, without uttering some exclamation concerning the beautiful location of the village. Our late departed Bishop was accustomed in his annual visits to this place, to walk a considerable distance to enjoy a favorite view, and never failed to express his admiration:—*here* was the scene of my missionary labors. A neat Church had been erected several years before by the pious exertion of a few individuals, and was at this time firmly established. Among those who came *occasionally* to worship in the sanctuary, was the family of Mr. ———, consisting of himself, his wife, and two daughters. It was understood that in consequence of some misfortunes, they had been compelled to leave the gay metropolis and settle in the western wilds; adversity had not however taught them humility–they held but little intercourse with their neighbors, and seldom appeared even at church. Perhaps they were too proud to mingle with the vulgar throng who came to pay their adorations to God. But as they occasionally came, it was of course my duty to visit them. I was always received with respect, but the whole family seemed studiously to avoid any reference to religious subjects; though grieved at their indifference on a topic of such importance, I yet hoped that God might lead them by his providence to attend to the things which belonged to their peace, and in a little time these hopes were more than realized. I was seated one evening in the month of October, in my study, listening to the raging of the storm which had been unremitted for several days, and reflecting with some degree of despondency, on being so widely separated from my early friends and associates, when I was aroused from my revery by a hasty knocking at the door, and before I could form any possible conjecture concerning the cause of this unseasonable visit—I received a note from one of the young ladies, informing me that her father, Mr. ———, was at the point of death, and that the afflicted family were desirous of seeing me.—Convinced that God's own time had now arrived for the performance of his work, I lost not a moment in obeying the summons, and while on my way to the house of death, I could not help lamenting the folly of delaying to send for the minister of Christ, until the lamp of life is expiring, and expecting him to administer consolation amid the tears and groans of a family about to be bereaved. Upon my arrival at the house, I learned that the disease was one which left no room for hope: the severity of his pains had subsided and he was now sinking slowly, but certainly into the embrace of death. I found him, as I expected, utterly unprepared for the fatal stroke; in the presence of us all, he confessed that his life had passed away as a dream, that, although he had committed no great offences in the eye of the world, yet now in the sight of God, he felt himself to be a great sinner, and with tears he regretted bitterly that he had paid so little attention to religion—that he had slighted warnings and neglected opportunities; then turning to his disconsolate family he said, "I charge you on this my dying bed, not to trifle a moment longer with your immortal interests. Forget all the errors of my past life—and remember only, that in my dying moments I exhorted you to prepare for eternity." Perceiving that his vehemence exhausted him, I begged him to be composed and bid him remember that it was his duty to rely on the mercy of God, reminding him that some were accepted at the eleventh hour, and that our Saviour said to the thief on the cross, "This day shalt thou be with me in Paradise." He now requested me to pray for him; I used the affecting and beautiful service of the Church appointed for such occasions, introducing only a supplication, that the intercessions of our sick brother in behalf of his family might be abundantly answered. Scarcely had we finished our devotions, when his countenance suddenly changed—he attempted to speak. but in vain; he was in the last agony, and before I left the heart-rending scene, he had passed to "that undiscovered country from whose bourne no traveller returns." The melancholy spectacle I had witnessed, caused me to resolve to be more faithful in inculcating the doctrines of the cross, and to labor for the spiritual welfare of the family that had so unexpectedly been deprived of its chief stay. After a short interval I was invited to attend the funeral, and a more lovely day than that fixed on for this solemnity I never beheld; it might have been owing to the long storm which had just passed away, and the renovated appearance of nature: but it was such a day that no one willingly remained within doors. Owing to this circumstance an unusually large concourse of friends and neighbors assembled to pay the last token of respect. When the appointed time arrived, the body was conveyed to the lawn in front of his late dwelling. The faded grass was almost concealed by the withered leaves, those sad emblems of our mortal state: placing myself on a hillock near the coffin, with the branches of a venerable tree waving above my head,—I addressed the assembled throng, and from the words of our Saviour "Be ye also ready," I exhorted them to be instant in preparing for death. The procession then formed, and after I had read the solemn and touching burial service at the grave, each one returned to his respective abode.

From that time my visits to the afflicted family were frequent. I directed them to the Saviour as the only real source of consolation,—to him who bindeth up the broken in heart and healeth their wounds,—and soon had the satisfaction to perceive that God was blessing my feeble exertions, and leading them into the way of life. A few weeks subsequent to the death of Mr. ——, notice had been given at the usual time for the administration of the communion, and on the Friday preceding its celebration, I received from the widow the following note.

"Rev. Sir,—The late visitation of God, which deprived me of an affectionate husband and my children of a tender father, has opened our hearts to receive the impressions of the Holy Spirit.—We are now enabled to cry out with the psalmist, "It is good for me that I have been in trouble:" it is our intention (if it meet with your approbation,) to present ourselves for the reception of the Lord's Supper on Sunday next; accordingly I have enclosed the names of myself and two daughters."

This to me was joyful news—it cheered my heart and strengthened my hands. With thankful exultation I administered to them the emblems of the dying love of the blessed Redeemer; others encouraged by their example, sought and found the "pearl of great price"—and many were "added to the Church,"—most of whom now adorn their profession, and one at least has since died in the triumph of the faith.

Doubtless many instances similar to this, have occurred in the experience of our faithful and laborious Missionaries in the west; would that some pen gifted with the talent of a Legh Richmond, would present them in an attractive form. But if the narrative that has now been related in "homely terms" stood alone, it would constitute a sufficient argument in behalf of domestic missions, and claim for them our firm and hearty support. G. L. H.

For the Churchman.

AND THE SEA SHALL GIVE UP HER DEAD.

The following beautiful and truly graphic description of a funeral at sea, is extracted from a late work of Capt. Hall, entitled, "Sketches of Sea Life." It shows how admirably the Burial Service is calculated to fix the attention even of the most careless, and to impress their minds with a deep sense of the realities of eternity.

"While the people are repairing to the quarter-deck, in obedience to the summons of the bell, the grating on which the body is placed, being lifted from the main-deck by the messmates of the man who has died, is made to rest across the lee gangway. An opening is made at the after end of the hammock netting, sufficiently large to allow a free passage. The body is covered by a flag, with the feet projecting a little over the gunwale, while the messmates of the deceased range themselves on each side. A rope, which is kept out of sight in these arrangements, is then made fast to the grating, for a purpose which will be seen presently. When all is ready, the chaplain appears on the quarter-deck, and commences the beautiful service, which, though but too familiar to most ears, I have observed never fails to rivet the attention even of the rudest and least reflecting. Of course, the bell has ceased to toll, and every one stands in silence and uncovered as the prayers are read. Sailors, with all their looseness of habits, are well disposed to be sincerely religious; and when they have fair play given them, they will always, I believe, be found to stand on as good vantage ground, in this respect, as their fellow-countrymen on shore. Be this as it may, there can be no more attentive or apparently reverent auditory, than assemble on the quarter-deck of a ship of war, on the occasion of a shipmate's burial.

"The land service for the burial of the dead, contains the following words: 'Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day,' &c. Every one, I am sure, who has attended the funeral of a friend—and whom will not this include?—must recollect the solemnity of that stage of the ceremony, where, as the above words are pronounced, then are cast into the grave three successive portions of earth, which, falling on the coffin, send up a hollow, mournful sound, resembling no other that I know. In the Burial Service at sea, the part quoted above is varied in the following very striking and solemn manner: 'Forasmuch,' &c., 'we, therefore, commit his body to the deep, to be turned into corruption, looking for the resurrection of the body when the sea shall give up her dead, and the life of the world to come,' &c.; at the commencement of this part of the service, one of the seamen stoops down and disengages the flag from the remains of his late shipmate, while the others, at the words, 'we commit his body to the deep,' project the grating right into the sea. The body being loaded with shot at one end, glances off the grating, plunges at once into the ocean, and

In a moment, like a drop of rain,
He sinks into its depths with bubbling groan,
Without a grave, unknell'd, uncoffin'd, and unknown.

H.

SACRED LITERATURE.

For the Churchman.

ST. JOHN THE EVANGELIST.—NO. III.

We come now to the epistles of our author. That we may pursue with some degree of order the comparative view which is the main design of this article, we offer some remarks in the first place upon the *style*. This, although in its general characteristics it is evidently exactly similar to that of the Gospel, is said to be more loose and impure—the frequent repetition of the conjunction και, without much apparent force or meaning, is appealed to in particular as a plain evidence of inaccuracy; and hence, the learned Michäelis would infer, that the epistles were written before the Gospel. At whatever time they may have been written, it seems quite clear, that this inference is not correct—and we argue from the different nature and design of the several works. The Gospel was intended to oppose a dangerous sect, increasing in numbers, and vain of its talent and learning. Of the three epistles which bear the name of the evangelist, the first, which some critics think improperly styled an epistle, was probably designed to convey to the primitive Churches a general censure of certain heterodox opinions of the age; the second and third—the one addressed to a Christian matron of high esteem, or, according to the translation of some learned men, to the Christian community which assembled together upon the Lord's day; and the other to Caius a fellow-Christian—have reference to the hospitality due to travelling Christians. Now in a work whose object was to rescue erring Christians from the influence of a vain and fanciful philosophy—a work, which must necessarily have come in direct contact in point of argument with men, who had no respct for the author's character, and valued nothing so much as the wisdom and learning of this world, it was natural that St. John should be more careful of his manner, more attentive to the accuracy of his language, than in a few brief compositions which were either addressed by way of caution and instruction, to the different congregations of the Church, among whom his character was well known and held in the highest estimation, or directed to individuals to whom he could unbosom himself with the utmost confidence and familiarity. So far therefore from acknowledging the correctness of any deduction from this difference of style in regard to the time when the epistles were written, we think that the ony proper inference is, that the Gospel and epistles exhibit a far more complete consistency and unity of character in the writer, than they would if there existed no such difference.

That the same *doctrines* which are attacked in the evangelist's history, are introduced and censured in his letters, will be evident if we notice the use of the words λογος, ζωη, φως and σκοτια, and remark the allusion to that γνωσις or superior knowledge and perfection to which the Gnostics laid claim, and from which their name is derived. The subject it is true, is not attacked with that regularity of argument in the letters which we find in the history. In the latter, the apostle lays down the principles opposed to the errors which he is assailing, and then brings forward the express declarations of Christ himself in their support; in the former, he denies and condemns in the most positive terms the heretical tenets of the time, without however entering upon any regular and connected train of argument, or appealing directly to the words of our Saviour. Now observe how consistent this is with the difference of circumstances in the different cases. He knew that his Gospel would fall into the hands of men who cared nothing for his mere assertion, but who professed to acknowledge the authority of Christ—whereas his epistles were specially intended for persons with whom his single word had the weight of a revelation from heaven. As to the *moral sentiments* of these letters, it is hardly necessary to say, what every reader must have remarked, that they breathe throughout that soft spirit of love which could have proceeded from the bosom of none but him who has described so minutely and so tenderly the most moving scenes of our Redeemer's life. To feel the importance of their agreement in this point of view with the Gospel, we have only to think of the effect which would be produced upon the mind by an entire absence of all allusion to Christian charity.—Would not every reader ask—can it be possible that St. John, whose whole soul was Christian love, and who delighted above all others to dwell upon the heavenly benevolence of his Master's character, would have omitted this topic in his letters to the Church and to his friends, where surely, if *any where*, we might expect him to exhibit the striking points of his own character in all their life and beauty? To mention a single fact, with the view of showing to what the want of this feature in our author's letters must have led. Some modern commentators have maintained that St. John could not be the author of the second epistle, because the direction which he gives concerning hospitality towards those who denied certain doctrines, appeared to them inconsistent with his benevolent disposition.—The argument indeed falls to the ground, because it is built upon too confined an interpretation of the word χαιρειν, but we may infer from the fact, that the want of precepts concerning Christian charity in the epistles of St. John would have created an apparent if not a real inconsistency, upon which the infidel would have seized with avidity as a serious charge against our faith.

Thus far then we have found the utmost harmony in every respect in the writings of the evangelist; a harmony the more satisfactory, inasmuch as it is modified with such exact accordance to the attendant circumstances. The Apocalypse now remains. This, it is admitted, upon all hands is the most singular book in the whole Bible. Its authenticity is involved in more doubt than that of any other, and has given rise to more voluminous and violent discussion. The subject of this dissertation is not concerned either with the historical authorities for the book of Revelation as a canonical work, or with the particular explication of the prophecies which it contains; and as to those points we shall barely observe that after the examination and reflection which we have been able to bestow upon the subject, we do not feel inclined to reject the testimony of Origen and Justin, and of a host of minor writers from every corner of ancient Christendom, together with the universal and official authority of the Church in every age, and must therefore beg leave to dissent from the renowned General Alexander Smyth, one of the noblest worthies of this glorious republic, whether in the field or in the closet—at least, in the estimation of himself–who in a half-penny pamphlet has had the wonderful satisfaction and glory as he states, of discovering what Sir Isaac Newton and Hugo Grotius could never discover after the most profound and laborious investigation—that the Revelation of St. John the Divine is a *pious forgery*—that instead of containing prophecies, it is nothing but a most strange enigmatical account of certain events in Roman history; and in addition to all this, that "the priests" who have upheld it, have never possessed what he terms a *holy spirit*, by which they could distinguish truth from falsehood.

Leaving to this distinguished gentleman the full merit of his most astonishing discoveries, we proceed to notice the style of the Apocalypse, as it relates to the comparative view which we are endeavoring to present. The language is evidently different from that of the other productions of St. John,—and so striking is the difference that not a few learned men have reasoned from this fact alone to the conclusion that our apostle could not have been the author of the work. Hebraisms of the ordinary kind occur very frequently, and there are several examples of very harsh and ungrammatical construction, entirely unlike any thing to be found in the Gospel or the Epistles, but such, at the same time, as it is allowed may have been used by the Greek Jews of the period. Surely, it is said, it is not easy to suppose that St. John would have written with such gross inaccuracy at any time of his life, and it is utterly absurd to maintain that he could have produced the book of Revelation in his old age, after having learned the comparatively polished Greek of Ephesus, and after having written his history and his letters with so great a degree of correctness.

But let the prophetical character of the apostle be taken into view for a single moment—let it be considered that in all probability his intercourse with those of his own people and tongue was continued in no small degree to the very end of his life, and that consequently his own native language and the corrupt Greek in use among a vast body of his countrymen, was perhaps altogether the most familiar to him in ordinary discourse. Let it be supposed moreover, notwithstanding the assertion just mentioned, that the Apocalypse was written in St. John's old age, when his mind was no longer careful of the niceties of language—perhaps committed to paper by the hand of some friend as it flowed fast from the lips of the excited seer; and we think the difficulties arising from the anomalous appearance of the language will vanish from the view. But after all, it will be objected:—what similarity is there between the style of St. John the Evangelist, and the style of St. John the Divine? Where is the simplicity—the soft, and easy, and uniform flow of the Gospel? Is not the book of Revelation filled with the strongest and most lofty figurative language? Does not the genius of the author seem to stride like a giant through the universe, grasping the heavens at a span, trampling the earth beneath his feet, and piercing the lowest bosom of hell at a single glance? Where then is the unity of character that you are endeavoring to establish? We are not at loss for an answer. It is not uncommon in the survey of human life, to find men who pass smoothly and quietly along the common walks of life, until roused to action by some sudden reverse of fortune, when they exhibit a strength and majesty of soul that would become a hero; the same man, who in the ordinary run of occurrences, has never risen above the ordinary tone of conversation, has been heard upon the occurrence of something to draw out the natural eloquence of his mind to speak with all the fire and sublimity of Demosthenes.

Is it surprising then, exiled as he was to a little island of the sea, engaged in meditating upon the wonderful visions of God's prophets in ancient time, filled with high and holy contemplations of a nobler state of being, and gifted with the full inspiration of God's spirit, and the sublime though mysterious revelation of the son of

God—is it surprising that St. John, who at other times was indeed all mildness, yet ever warm with feeling, should have displayed, in these fervid and elevated moments, a boldness of imagery, a richness of fancy, and a grandeur of sentiment, which belong only to the highest grades of divine poetry? And after all, however great the difference may at first appear; methinks we can discover in the noble poetical style of the Apocalypse, traces of that same peculiarity of manner which marks the other works of our author. There is a *naivete*, if I may use the expression, even in his sublimity. The effect produced upon the mind by the perception of this resemblance is like that which every man of taste must experience in reading the dramas of Shakspeare, when he sees the form and feels the touch of the same masterly spirit of genius in the simple dialogues of common life, and in the deep and dark passion of Othello, or the awful and terrific ravings of King Lear.

If it be inquired, whether there are allusions in this work to those sectarian principles which the author has opposed in his other works—we reply, that the peculiar nature of the Apocalypse would forbid us to look for allusions of the kind. Yet it may be observed that there are some parts of the book, which, while they are fully connected with the main design, have an important bearing upon that point of Christian faith which was rejected by the Gnostics. In the very first vision the son of man is introduced as saying to the apostle, "I am Alpha and Omega; I am the first and the last; I am he that liveth and was dead—and behold I am alive for evermore, and have the keys of hell and of death." In another vision the whole creation is introduced as worshipping that ἀρνιον τȣ Θεȣ who is spoken of in the Gospel of St. John, and in the very close of the work we have these remarkable words; "Εγω Ιησȣς επεμψα τον αγγελον μȣ μαρτυρησαι υμιν ταυτα επι ταις εκκλησιαις· εγω ειμι ἡ ῥιζα και το γενος τȣ Δαυιδ, ὁ αστηρ ὁ λαμπρος και ὀρθρινος." If it be asked, whether the book of Revelation exhibits the peculiarity of the author's character—we answer as in the preceding case, that in a book of prophecy, where the subject is the fall of nations and the destruction of the great globe itself, we are not to look for precepts of charity in the common offices of life—yet we think we can discover traces of St. John's peculiarity of character in his manner of describing the happiness of those who are hereafter to enter into the heavenly Jerusalem, and to wander together along the banks of that pure river which floweth out from the throne of God and the Lamb;—it is that which we can almost imagine would exist even in our own wretched world, if the character of St. John were the character of every human being.

The conclusion to which we arrive from all that has been said is this—that there is an evident unity throughout the Gospel, Epistles and Apocalypse of St. John; and that this unity is one which exhibits the strongest characteristics of truth and nature, inasmuch as it is consistent with all the varieties of circumstance belonging to the several books. I know not with what force the unity to be found in the writings of the same sacred writer may strike others, but to me it furnishes one of the noblest arguments in favor of our religion. Nor only so—the study of an inspired writer's character, as it is unfolded in the different parts of his works, is to me one of the most pleasing exercises of the judgment and the taste. An uninspired historian or poet often disguises his real character; but the historians and poets of the Bible, like the undisguised and amiable Cowper in our own language, are seen in their true colors upon every page which they have written; and the pleasure which is derived from the contemplation of their works with a view to this fact, resembles that which is felt at the sight of one of those noble paintings of the Italian masters, in which St. Peter, or St. Paul, or St. John, is brought before us with every lineament of the soul stamped upon the face as it glows upon the canvass. Of the wide extent of the subject of this dissertation, and of the defects of the view which has here been given of it, no one can be more sensible than its author. Yet he would fain plead that even the attempt to master a subject of this kind, is worthy at least of an impartial hearing. With this remark, and with the hope of meeting with indulgent candor on the part of his readers, he takes leave of his subject.

Solus.

From the Family Visiter.

ST. JOHN THE DIVINE, IN THE ISLE OF PATMOS.

"I, John was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."—Rev. i. 9.

A sad and lonely isle there is
Upon the Grecian sea:
A prophet on its rocky shore
Hath bent his lowly knee.
The city of Jerusalem
He seems again to see—
The last sad supper of the Lord—
The hill of Calvary.

On Jesus' bosom he had lean'd
In hours long past and gone;
He was the youngest then of all—
Of all now left alone.
His white hairs streaming in the wind,
He kneels upon that shore;
And lo! unfolding on his view
Of heaven the golden door!

He comes! He comes! 'that man of grief,'
Who hung upon the tree!
But oh how changed! Around his brow
Beams all the Deity.
He bids the great and last divine
Record "the things which are,"
And "things which shall hereafter be,"
His Church is doom'd to bear.

The mysteries of time unfold
Before the prophet's eye;
The gates of heaven are open wide—
Hell's caverns yawning lie.
He writes—and with no mortal seal*
Is seal'd that awful page;
But with that "bright and morning star"†
Which shines from age to age.

J. W. C.

*"And he saith unto me *Seal not* the sayings of the prophecy of this book; for the time is at hand."—Revelation xxii. 10.

† "I am the root and the offspring of David, and the bright and morning star."—Revelation xxii. 16.

REVIEWS.

For the Churchman.

DR. BEASLEY'S VINDICATION OF THE TRINITY, ETC.

"Nocturna versate manu, versate diurna."—*Hor.*

It is delightful, at a period when the press is pouring over our country a multitudinous *farrago* of publications, few of which are worthy of a serious perusal, to take into one's hands a production like that with which Dr. Beasley has lately favored the public. His "Vindication of the fundamental Principles of Truth and Order, in reply to the allegation of Dr. Channing," is a work which well deserves to be read and re-read, not only on account of the importance of the truths which it contains, but also on account of the masterly manner in which they are discussed. The majesty of the style, the soundness of the principle, and the strain of unanswerable argument which every where pervade it, carries one back in thought to that period of the Church, in which flourished the great and learned champions of religion. We question, however, whether "the Vindication" has received from the public that attention which it richly deserves: and we are led to suspect that this is to be attributed in some considerable degree, to the *mode* in which it has been prepared for publication. The work is composed of no less than seventeen Dissertations, to each of which is prefixed a *very formal* motto. Now the word Dissertation headed with a scrap of Latin poetry, threatens us with that which, in this age of encyclopedias and compends, is, of all things, the most unpleasant, *dry and heavy reading*. But the word "Dissertation" has been chosen by the author, as we think, in consequence of those abstract studies in which he has for a long time been distinguished; whilst the work abounds in matter such as we seldom if ever find in dissertations, rich in variety and most happily illustrated. Some—as was at first the case with myself—may have been induced to lay aside the work, startled at those names, "great in metaphysics," which appear scattered on almost every page. To me, it does really seem, that those parts of the Doctor's performance which relate exclusively to this subject, are far, very far inferior to those parts which are strictly theological; for metaphysical science—and in vain will be every attempt to arrest it—is quietly descending to the tomb of the Capulets. In this country, Calvinism by seeking through its aid to establish an unscriptural creed, gave to it for a time a sort of *mushroom* popularity; but the last knell of Calvinism has been sounded, as we think, by a certain report of a late committee in Philadelphia; though most of the professed believers in that creed had carried it forth many years ago, and quietly committed it to its grave. And there may peace be to its ashes. But we will assure the reader, that the principal use which the Dr. makes of metaphysical science, in these Dissertations is, that use to which it may most properly be applied. "Although metaphysical reasoning,"* says the late eminent Robert Hall, "rarely if ever conduced to the discovery of truth; it is of great advantage in the detection of sophistry: and that mist and confusion in which moral subjects have been involved by crude and undigested metaphysics, can only be exploded by the temperate use of that which is true and genuine: so that the chief praise of metaphysics, is the cure of its own ills, the repair of the mischief which itself has wrought."

Though indirect,
Yet indirection thereby grows direct,
And falsehood falsehood cures, as fire cures fire,
Within the scorched veins of one new burnt.†

This is precisely the use which Dr. Beasley, in these Dissertations, has, for the most part, made of metaphysics. He has caused it, and most happily so, to "cure its own ills, and to repair its own mischief." For Unitarianism having nothing to say in its own defence from Scripture, has invented a *sort* of metaphysics for throwing darkness over the whole field of theology; and thus seeking to obscure the clearest propositions, in order that its undigested system might appear at least as consistent as any other. Dr. Channing has contrived to weave up in the productions reviewed by our author, a considerable quantity of these abstract speculations. But Dr. Beasley is far more profoundly and variously read on the subject than the champion of Unitarianism shows himself to be; and hence the Doctor pursues him most skilfully through all his metaphysical shifts and turnings—

—— per mille ambages;

he exposes his misstatements, he detects his blunders, and throws something like the light of day over what at first appears like "darkness which may be felt." Dr. Channing has, we believe, met at several times with various antagonists, but never has he met with one who has so completely and triumphantly answered him as Dr. Beasley;—one who, from his varied erudition, was better prepared to take him at every turn, to pursue him into every department of knowledge, and to strip Unitarianism of every sophistry with which this champion has endeavored to recommend it. He shows how great a similarity there is in many sentiments between Dr. Channing and those distinguished and avowed infidels who formerly flourished in England; and we could hardly suppress the suspicion that the Doctor had occasionally borrowed from this impure fountain of *theology*. Were we to give over a brief account of the different topics which Dr. Beasley ably discusses in the Vindication, our remarks would be far too much extended for insertion in a weekly journal. We would particularly refer the attention of your readers to the work itself, in the hope that they will give it an attentive perusal, which it richly deserves. Let not the divine imagine that he has read all that it contains elsewhere, and that therefore he may pass it by: for he will find old truths here stated oftentimes in a novel, always in an interesting manner. Let not the layman imagine that it is intended only for the student of divinity, for he will find in it much that will tend to the enlargement of his views and the confirmation of his faith.

We will close our remarks with an extract from the author, which will at once exhibit the finish of his style and the richness of his sentiments. Dr. Channing, it seems, had been able to discover but a very few productions of the clergy of the English Church, worthy of perusal, since the time of Barrow and Taylor. It has become rather fashionable among many besides Dr. Channing, to lament that the divines of the Church of England have added so little to the stock of theological knowledge. The ignorant presumption which makes such assertions, is rather startling to those who have gathered the rich harvest of English divinity; and have been compelled oftentimes to exclaim as one of the kings of England is reported to have done, when speaking of the divines which flourished in the seventeenth and part of the eighteenth centuries—"there were giants in the earth in those days." Our extract is taken from the tenth dissertation, to which the Latin sentence at the head of this article is most happily prefixed. "As a striking proof," says Dr. Channing, "of the poverty of religious literature, and of the general barrenness of the intellect, when employed in this field, we may refer to the small amount of original and productive thought in the English Church, since the days of Barrow and Taylor. Could our voice be heard in England," continues he, "we should ask impartial and gifted men—more familiar with their country's history than ourselves, to solve the problem—how a Protestant establishment, so munificently endowed with the means of improvement, should have done so little in so long a period for Christianity—should have produced so few books to interest the higher order of minds." To this sweeping condemnation, Dr. Beasley replies as follows: "This is a rare specimen of the querulous spirit and loose invective, in which these tracts are composed. Would any one believe that in the two pages which follow these observations, the author has enumerated among the number of English writers upon subjects of divinity, the names of Clarke, Butler, Hurd, Jortin, Parr, Hammond, Pearce, Wilson, Berkeley, Heber, Whitby, Warburton, Hor[sle]y, Lowth, Sherlock, Tillotson, Secker, Porteus, Paley? Would not these alone, supposing them to include the whole list of writers of this description, who have appeared since the times of Barrow and Taylor, completely exonerate their Church from the imputation which he has cast upon her of being unfruitful in distinguished authors? Happy is any establishment, in any country, which can boast of so many illustrious men to adorn its history, in the course of one century and a half! What other church establishment that ever existed, can proudly claim a like or equal number?—France, in the age of Louis XIV., and afterwards, was greatly blessed with illustrious divines; but she at no period ever produced such a bright assemblage of clerical talent, as did England in the era to which reference is made.

"So far from there being a dearth or deficiency in clerical talent and attainment in the establishment in England, the student of divinity is oppressed with the number, magnitude, and excellence of their works. It is the toil of a clergyman's life to obtain that rich, copious, and varied banquet of learning and science, which they convey to him. What subject of divinity can be mentioned, upon which we cannot obtain full and entire satisfaction, from some English author? They have sounded every depth, traversed every coast, and circumnavigated every sea, in the science of natural and revealed religion. Transfusing into the English tongue all the valuable materials contained in the early and later fathers, and all the finest sentiments in the Latin and Greek Classics, they have made them become tributary to their own religious literature, and communicate a more exquisite finishing to the productions of their own genius. We greatly admire the eloquence of the French preachers; they delightfully spread the colors of the imagination over every subject, and by this means captivate all hearts. We stand astonished at the ponderous productions and accumulated learning of the German scholars: but the English are always more profound—more clear and satisfactory, and reach their conclusions by more cogent arguments. Can any thing be more replete with useful erudition, and richer and more attractive in style, than the works of Stillingfleet, Barrow, and Jeremy Taylor—more transparent in clearness, more cogent in argument, more just and profound in thought, than those of Samuel Clarke, Berkeley, and Butler—more neat, chastened and satisfactory, and a more finished model of the philosophical style, than Paley—and more abundant in wit and erudition than Swift and Warburton? In philology, in biblical criticism, in sacred literature, in theological disquisition, and in systematic divinity, they furnish specimens of unrivalled excellence. We cannot conceive what more could have been expected of the Church of England than she has actually accomplished. She is allowed on all hands to have been the bulwark of the reformation; and never did her navy upon the ocean, or her army upon land achieve a more complete and signal victory, than that which her learned champions of the Reformation obtained in the controversy which she sustained with the Church of Rome. This triumph has been as complete over those infidels and skeptics, who subsequently endeavored to overthrow Christianity. What more could we desire or expect? * * * * * * We conclude, therefore, upon the whole, that the Church of England, instead of being barren of illustrious writers, has furnished to the nation her full proportion of them; and it might be shown, that in this respect, theology has completely kept pace with the other branches of science and literature in that country. There never has been a period in the history of England, in which the body of the clergy was eclipsed or overshadowed by men of talents or learning in the other departments of the social state. We think that Dr. Channing is scarcely aware of the immense advantages he would derive from a more familiar acquaintance with their writings, and from more carefully forming his taste upon them as models."

H.

* Robert Hall's Works, Vol. II. p. 337.
† Shakspeare's King John.

THE ESSAYIST.

For the Churchman.

REFLECTIONS ON WEALTH.—NO. I.

We often hear it remarked, Mr. Editor, that "money is the root of all evil." It is not so: there is nothing about it intrinsically bad. On the contrary, it is, in itself, valuable; it was intended for our use, and is made to subserve the most important ends; it contributes to the convenience and happiness of individuals and societies—to the temporal and spiritual welfare of mankind. It is the want of a due attention to a passage of Scripture, that leads to the adoption of the language above quoted. It is "the *love* of money" which produces so many of the sore evils of life. Like every other thing valuable, this blessing, through the corrupt desires and propensities of our nature, becomes perverted to the basest of purposes; and its possessors, instead of being made better, more honored and respected, as they might be by a proper use of that which they are thus permitted to acquire, oftentimes become the just objects of pity and contempt. We need not go back to the history of past ages to prove that the power and influence of wealth is great; the events of our own times, and the scenes which are continually transpiring before us, are amply sufficient to convince us of its truth. Hence it is, that the mind, allured by sensible objects, and dazzled by the pomps and splendor of the world, becomes blinded, and so easily led off from a due consideration of things more immediately connected with our permanent happiness and felicity; for it is utterly inconsistent with every principle of reason, to suppose that true happiness and contentment are to be found in a multitude of riches: so far from this, we know that they bring with them trouble and vexation of spirit. And it is only by a proper habit of thinking and reflecting on the various objects of life, which will naturally lead us to *act* in all things with a special reference to our more important duties, that we are enabled to arrive at any like a just estimate of its true value.

Such, Mr. Editor, are my views in regard to a subject which has ever engaged, and does still engage the constant and eager attention of the world. And though these thoughts, loosely thrown together it is true, but in their kind like those which for ages have been poured forth in strains of eloquence by the moralist and divine, will, like them, be unheeded by the multitude, who, in their pursuit of worldly gain, will cast all other things behind them; yet, while there are some who may be disposed to view these things as they really exist, if there are others who will regard what I write only as the common sort of moralizing, or as dictated by a spirit of envy at the lot of those whose fortune has borne them onward nearer to the summit of human glory than himself has been able to reach,—I answer—Not so, kind reader. It will be admitted, that it is a natural principle in us to teach, and to recommend to others what we ourselves believe and practise; though there are instances, it is true, where this principle may seem to be perverted: but this can be supposed to take place only where there is base hypocrisy—in those destitute of moral honesty. Claiming, therefore, for myself, Mr. Editor, *that* only which I would willingly allow to your other correspondents in this particular, I designed, in taking my pen, nothing more than to offer, through your columns, a few hasty remarks on this subject, presuming they would not be inconsistent with the design of your work, and in the hope that they might not prove wholly in vain. And I may also add, that I have been led into this train of reflection, more especially at this time, from the fact, that the occasion, more than any other, would seem to render some remarks of this nature, to say the least, not inappropriate: for we are a speculating, *money*-loving people; and the times are fraught with inducements to get *it*—no matter how.

But the length to which this communication has already extended, induces me to bring it to a close; and to defer, for the present, what else I designed to offer on this subject. And should I be encouraged, from the insertion of the foregoing, my remarks will be continued, in connexion with the topic here introduced, with special reference, however, to ourselves, as Churchmen.

A. L.

MISSIONS.

From the Episcopal Recorder.

Kentucky Auxiliary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

Mr. Editor:—I observed in your paper for the second of July some account of the missionary sermon before this Society, during the conventional services of the diocese of Kentucky, about the middle of June.

It is due to the friends and patrons of that institution in Kentucky, where your paper is beginning to circulate, and may be interesting to the distant friends of the Church in that infant diocese, to lay before them a brief statement of what this Auxiliary is beginning to do.

The spirited congregation of Christ Church, Louisville, took the lead in this good work, by making contributions in 1830, which amounted to $141 25. The same valuable Association paid over $108, in June, 1831, making in all, nearly $250, in little more than one year. And at the last meeting of the Auxiliary, the Rector of that Church stated, that a Ladies' Association was in progress, and a Juvenile Association was contemplated, from all which a large accession of funds might be confidently expected, before the next Convention.

The Rector of Christ Church, Lexington, reported that the Ladies of that parish had formed an Association, as the first-fruits of which, before it came into connexion with this Auxiliary, one hundred dollars were transmitted to Mrs. Giddinge, to enable her to join her husband in the Green River Country, and it is hoped that this Association will hereafter yield this Auxiliary not less than $200 a year.

A Gentlemens' Association has also been formed in this parish, which is likely to yield an amount not less than that of the Ladies' Association.

Add to these a Juvenile Association, lately formed, and an organization in the S. Schools for receiving the contributions of the smallest children, and it is hoped that a sum not less than $400 a year will be realized from this parish, for Missionary purposes.

The small parish in Danville has been struggling with such great difficulties, in erecting a Church edifice, that no missionary organization has as yet been attempted there.

In other parts of the state, nothing can be done until Missionaries have collected their little flocks, and organized regular churches.

Meantime a large amount of good has been effected by the almost unprecedented labors of the Rev. Mr. Giddinge, who has threaded an extent of territory not less than sixty miles in diameter, and in the short space of six or eight months, has ascertained that not less than forty persons within those limits, either consider themselves still communicants in the Church, or are anxious to become so.

The labors of the Rev. Mr. Ash, and of the Rev. Mr. Cleaver, have been of shorter continuance, and in less promising fields; but still they are doing much good, and laying the foundations broad and deep, we trust, of future flourishing Churches.

The Parent Society in Philadelphia has kindly sent out two Missionaries to this diocese, and will aid, it is hoped, in sending more, and sustaining the few scattered laborers in this extensive but feeble diocese, until, so far from needing foreign aid ourselves, we may be enabled to send others still west and south of us, the same invaluable blessings which we have received from our Atlantic brethren.

Would to God that the zealous members of our Church, who have been blessed with worldly wealth, would so patronize and foster these institutions, that no minister who wishes to engage in missionary services, may be discouraged for want of a support; and no parish, however feeble, which calls for missionary services, may be left to languish without them.

A Friend of Missions.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

LEGACIES.

A legacy of $200 has been received from the executor of the estate of Mr. J. F. Sheafe, of New-York, bequeathed by him for the benefit of the Church at St. Augustine. Another of $500 has been left to the Society by Mrs. Rebecca Addison, of Georgetown, D. C., $121 of which have been paid into the hands of the treasurer.

DONATIONS

From the American Tract Society, a valuable collection of Tracts has been received, for the benefit of the Greek and African Missions.

From the "Church Missionary Society," the "Society for Promoting Christian Knowledge," the "London Missionary Society," the "Baptist Missionary Society," and the "Wesleyan Missionary Society," (through the politeness of the Rev. Dr. Milnor,) a complete series of the proceedings of these Institutions, from their commencement to the present year.

From Mr. Wm. W. Wood, of this city, a copy of the Book of Common Prayer, translated into Chinese by Dr. Morrison.

From Mr. D. Caldwell, Clerk of the District of Pennsylvania, a case for the convenient location of letters, &c.

In addition to its Reports, the Church Missionary Society has presented us its quarterly papers for the first ten years, and a number of other interesting works of a missionary character.

The London Missionary Society has also kindly furnished us with a large and beautiful engraving, representing the cession of the district of Matavai, in the island of Otaheite; a set of the "Quarterly Chronicle," from the year 1817 to 1831; four large octavo volumes of Sermons, preached at its anniversaries, with several other valuable works.

The Wesleyan Missionary Society has likewise favored us with its monthly publication, entitled Missionary Notices, from the year of its commencement, 1816, to the year 1828.

By the "Society of Evangelical Missions of Paris," we have lately been supplied with the first number of its Journal for 1831.

MISSIONARY PAPER.

Various causes, beyond the control of the Committee, prevented them from acting as promptly as was desirable, on the question of a Missionary Periodical, referred to their decision, by the Board of Directors at their last annual meeting. In the month of January of the present year, this matter was given into the hands of a select committee, by whose report the Executive Committee were influenced to the determination to waive the publication of a monthly periodical, to be supported by subscription; and to issue one on the conditions which have been communicated in the first number of the "New Series." What is to be the full effect of this procedure on the interests of the Society, remains yet to be determined. From the eagerness, however, which has been exhibited, both in this city and elsewhere, to obtain copies of the work; and from the assurances which have been received, that this winged messenger has already in its flight been the instrument of awakening a concern in the measures of the Society where it had never before been felt, and of exciting among its friends a disposition to contribute of their means, with a liberality which has not previously distinguished their benefactions; the Committee cannot but deduce the conclusion, that their most sanguine expectations will be more than realized. The following extract of a letter, signed "A Member of Christ Church, New-York," places in a strong light the advantages resulting from the circulation of Missionary intelligence, and affords the most satisfactory confirmation, that the hope as above expressed is not based on an imaginary foundation.

"I have incidentally been put in possession to-day, of the periodical paper issued by your Society, for the present month. Having perused its pages with deep and thrilling interest, I cannot deny myself the pleasure of expressing to you my satisfaction in the prospects which open to your Society; and at the same time to enclose a mite to aid the advancement of the good cause. Would that I could increase the amount a hundred fold. My prayers shall, however, go with the pittance, small as it is, that the great Head of the Church may so prosper the endeavors of the Society as to make them all redound to the glory of his name and the eternal welfare of his people.

"I would with deference suggest to the Executive Committee the propriety of distributing as freely and generally as possible, the different numbers of the periodical, as they may appear. Our people want information on these subjects. When they possess such as you give in these papers, they cannot, they will not, withhold their aid. I have had the interests of the Society much at heart myself; but never, until I perused the March number of the publication in question, did I so imperiously feel the necessity of contributing immediately, both by my exertions and my means, to the furtherance of the great objects it has in view. I feel assured, that similar sensation will be experienced by every individual who loves his Church, on perusing the excellent periodical referred to. Hence the incalculable advantages which, on a general distrib[u]tion of the papers, will result to the cause of M[i]ssions."

In another communication from a [h]ighly respectable clergyman in the state of M[a]ryland, we have the annexed paragraph.

"I would add, that the first number of your periodical was received with much pleasure. It is just what we want; and to its influence we are indebted for a part of our present contribution ($100) to your funds."

MISSIONARIES.

During the past year there has been a considerable accession of names to our list of Missionaries. In addition to the individuals connected with the Society in May, 1830, the following are now engaged in its service. The Rev. John H. Hill and wife, Rev. J. Morgan, Rev. U. M. Wheeler, Rev. R. Ash, Rev. G. P. Giddinge, Rev. L. H. Corson, Rev. Dr. Stephens, Rev. J. H. Otey, Mr. Bingham, and Miss Anna W. Kellogg. While the Committee are truly gratified by this very sensible increase of laborers, they cannot withhold the utterance of their regret, that the number is still so limited. And they are the more induced to this expression of their feelings in consequence of the opening fields for Missionary exertions which are daily presenting themselves to their view, and the loud and affecting calls which are continually falling on their ears, from the distant portions of the earth. Wherever they direct their attention, but especially in the western and south-western districts of our own country, the fields are indeed "white to harvest;" but alas! how few are they who are prepared to "thrust in the sickle."

THE CHURCHMAN.

SATURDAY AUGUST 20, 1831.

☞ Some editorial matter, intended for insertion in the present number, has been omitted, in consequence of the late arrangement relative to the early publication of the paper, by the Printers.

The Bishop.—The Right Rev. Bishop Onderdonk attended the Commencement of Geneva College on the 3d inst. on which occasion a very able address was delivered before the Alumni of the College, by the Rev. Henry J. Whitehouse, Rector of St. Luke's Church, Rochester. The next day, Thursday the 4th, he instituted the Rev. N. F. Bruce, M. D., into the Rectorship of Trinity Church, Geneva. Morning prayer was read by the Rev. Robert B. Croes, Rector of St. Michael's Church, Genesco; the Lessons by the Rev. Reuben Hubbard, Missionary at Waterloo and Seneca Falls. The sermon was preached by the Bishop.

In the afternoon of the same day the Bishop administered confirmation in the same Church to 50 persons. On Friday the 5th in St. Paul's, Waterloo, there were 12 confirmed. On Saturday the 6th, at Seneca Falls, in the Baptist Church, kindly tendered for the occasion, to the congregation of Trinity Church, recently formed in that flourishing village, the holy rite was administered to 17 persons. In St. Peter's Church, Auburn, on Sunday the 7th, the Bishop held confirmation, when 16 persons received the apostolic ordinance of "laying on of hands." On each of these occasions the Bishop preached, and on the last mentioned day in the afternoon likewise.

A most interesting and affecting scene was presented in St. Peter's Church, Auburn, on Sunday the 7th inst., on occasion of our present Bishop's first official duties in the very Church, where terminated the last official duties of our departed father. Dr. Rudd, in the last Messenger, gives the following account, which no one can read without emotion.

"The congregation of St. Peter's Church, on the morning of Sunday the 7th inst., was moved and interested in no ordinary manner, by the Bishop's allusion to the death of his venerated predecessor, in a few remarks immediately before commencing his sermon. The appropriateness and tenderness of the expressions, led us to solicit the favor of them for one of our columns. With a manifest emotion the Bishop observed:—

'I cannot ask you, my Christian brethren, to forgive me, but I can confidently refer you to your own bosoms for a reason, for the hitherto unexperienced feelings with which I meet you on this my first official visit. The associations connected with this parish, in reference to my

revered and lamented predecessor, crowd thickly upon my mind.

'It is not now intended to give vent to them. All that I could say of him, in whose career of high and distinguished usefulness, closed within these sacred walls, I would pray for grace to enable me to follow at an humble distance, would be anticipated, and has long interested the holiest and best of your feelings and your affections. I owe it, however, to the flock in the parochial charge of which I was, for many years, his colleague, and to the diocese over which it is my distinguished honor to succeed him, to own a debt to you, beloved Christian friends, for the affectionate kindness and fidelity with which you fulfilled the melancholy duties required at your hand, when God was pleased to cast him upon you in the sufferings of the last hours of his mortal pilgrimage. Then, as in every Christian duty, animated and guided by the example of the pastor, who is over you in the Lord, and of the household whom he promised to make wholesome examples of the flock of Christ, you did what you could; you soothed him who had been to many a blessed son of consolation, and you cheered him in nature's most awful trial, with proof that his affection for his people was faithfully reciprocated. For his parish and for his diocese, I thank you: and pray that you may never want in vain the protecting kindness and love of his Father and your Father, of his God and your God.

"Nor be it deemed, my brethren, unbecoming in his successor to ask an interest in your faithful prayers for that grace whereby alone he can hope to follow, in any efficient degree, however humble, the course of official duty which has so long distinguished the chief officer of this extensive diocese.

"In the hope of contributing somewhat to this holy and momentous object, he now proposes for your reflections the word of David, in the 71st Psalm, the 16th verse."

List of Appointments.—August 20, Brockport, A. M.; Sunday, 21, Rochester, St. Luke's, A. M.; St. Paul's, P. M.; 22, Penfield; 23, Palmyra; 24, Pultneyville; 25, Sodus, East Ridge, A. M.; 26, Oswego, P. M.; Sunday, 28, Syracuse, A. M.; Onondaga Hill, P. M.; 29, Jamesville; 30, Manlius; 31, Pompey; Sept. 1, Fayetteville; 2, Oneida Castle; Sunday, 4, New-Hartford, A. M.; Utica, P. M.; 5, Paris; 6, Oriskany, A. M., Rome P. M.; 7, Trenton, A. M.; 8, Norway, A. M., Fairfield, P. M.; 9, Little Falls, A. M.; 10, Johnstown; Sunday, 11, Duanesburgh.

Bishop Onderdonk's Address at the late Commencement.—The subject of this address, delivered at the late Commencement of the General Theological Seminary in this city, is "*The Foundation and Extent of Duty.*" It exhibits the most enlarged views of mankind, and of the duties which arise out of their actual condition in this world, and their destination for an immortality to come. The subject is presented in a new and original point of view, and the opinions of the Bishop are supported by a train of reasoning, refined and close, though sometimes deep and abstract: and whatever may be thought of the practical effect of extending the meaning of common terms beyond the bounds assigned to them in common parlance, and by received literary usage—no one can rise from the perusal of this address, without a strong impression of the beautiful arrangement, and delightful harmony of all our various duties which it presents, by uniting them all under one grand principle.

We proceed to give one or two extracts for the benefit and gratification of our readers.

The Church, as constituting a part of God's "great system of moral regulation, founded on his omniscient view of the nature and fitness of things," is thus introduced—

"The *Church* is an appointment of Christ for establishing his religion, this noble moral system, among men, and for extending it throughout the earth. Union with the visible body of Christ is, in this view, a practical, a moral duty, ranking with that of giving countenance to the cause of virtue. No other benevolent or moral institution can compare its claims with those of the Church, since *it* only has a charter from God. However perverted by human mismanagement, the Church is infinitely more conducive to virtue, benevolence, and uprightness among men, than any other organization of human society. Let us briefly examine how far the claims of the Church may be illustrated by a fair deduction from the principles elucidated in this Address. Ordinary morals regard only or chiefly a small circle of human beings, those about us or near us; while those are disregarded, or nearly so, with whom we have no direct or known intercourse, as the inhabitants of other regions or even districts. But God traces an influence, however remote or circuitous, of every human being on every other; and to render the good influence thus exerted more efficient, he would have it all combined and consolidated. This combination and consolidation, formed under the divine charter revealed in the Bible, produces the body called the Church; a body, which is constantly exerting in and over the world its concentrated influence in favor of good and against evil. Now, to proceed to a few deductions from the argument: the first consequence that flows from it is—our obligation to preserve the *unity* of the Church; for, if we divide it, we sever the concentrated influence which God would have it wield; nothing but the prevalence in the Church of gross corruption, can absolve its members from the duty of preserving it one. The next consequence of the above premises is—that we should maintain harmony *within* the Church, submitting to its laws, its discipline, its ritual, to every order which it has a right to make; otherwise, though we destroy not its consolidation, we distract its affairs, and so diminish its influence in the great cause of virtue and holiness. Another consequence of the premises referred to is—that we ought to accede to the institutions ordained, not as above by the Church, but *for* it by its divine Constitutor and Head: and here I shall name its *ministry*. That a ministry is ordered for the Church in the New Testament, almost all Christians agree: that this ministry is there exhibited in the three orders which constitute what is called the Episcopacy, and that no other form of a ministry is there to be found, has been often and abundantly shown, and is, I presume, allowed and asserted by all to whom the present remarks are addressed: that to create a new ministry is not only thus unauthorized by Scripture, and discountenanced also by reason—for even reason would prefer that the founder of the Church should found likewise its ministry—but tends moreover to distract and subvert the sacred moral influence which the Deity would have the Church to wield, needs no demonstration. I see not, therefore, how any one, who rightly views these things, can withhold his belief in the broad proposition—that there is an intrinsic and (as before explained) eternal propriety and fitness in the institution called the Church, and in that of the ministry as connected with it; since to do the greatest possible good to others is of intrinsic obligation, and this is the method which God, in his omniscience, sees will produce this grand beneficial result on the world in the most effectual manner; since also it is intrinsically improper and unfit to lay the stumbling block of divisions in the way of any, and the Church and ministry, constituted according to Scripture, can alone claim the right not to be divided or intruded upon by human authority."

We shall close our remarks upon this document, of which none but a most comprehensive mind could either have formed the plan, or have filled up the details, with the following able extract upon a much disputed point.

"For want of penetration into some of the truths now dwelt upon, there prevails widely a misunderstanding of the nature of both morality and religion. So fearful are many that good works may stand too high, that they deem moral worth to be synonymous with questionable piety. And, in the opposite extreme, there are not wanting those to whom the terms 'spiritual,' 'converted,' 'sanctified,' &c., are almost repulsive, as if they expressed a character accurately religious, but indifferently moral. Both these opinions are founded in error. Religion is the true and perfect morality. The conscientious moral man may often indeed, we hope, be nearer to religion than himself or the world may imagine; but he will be in a safer and happier course if he study and define his sentiments, reduce them into order, surrender those which are incorrect, and supply what is yet wanting. Morality is or should be, holiness; for it is the opposite of evil. Holiness, therefore, in its perfection and entireness, and wanting none of its parts, which is but another name for religion, the Christian religion, should be the standard of him who conscientiously desires to be truly moral.

"And, as the holy religion given to us by God contains no redundancies, we may not choose a favorite department of duty, and neglect other portions of it. The man who rests in what is commonly called morality, accuses his Maker, in effect, of enjoining superfluous obedience or observances, in the precepts which require of us faith, worship, and rites, and union with the Church and its appointed ministry. And the infatuated man who, in the opposite extreme, undervalues moral duty, and relies on ceremonies, or on mere feelings called religious, is often a hypocrite, and if not, he at best but grasps the shadow of holiness instead of the substance.—Virtue and piety, in all their branches, are integral parts of one system; both are essential; neither, nor any part of either, is, or can be, redundant. No duty of meekness, of purity, of honesty, of benevolence, may be dispensed with; and as little may we omit faith in Christ, heavenly-mindedness or the new heart, prayer, the sacraments, and union with the body of Christ and its divinely separated priesthood. All these are enjoined by the Deity. They all, therefore, are recognised by his eternal counsel, which both ordered the essential relations and fitness of things, and assigned the duties of men in conformity therewith. All these duties have thus an unavoidable claim on us, if we would secure the entire character on which alone may justly be inscribed 'holiness to the Lord.'"

Dr. Beasley *vs.* Dr. Channing.—We invite the attention of our readers to the remarks upon Dr. Beasley's "Vindication of the Orthodox Faith," as furnished us by an obliging correspondent, under the head of Reviews. We are quite sure that all who have read this learned and well-written book, will coincide in the main with the writer of the remarks. On one point we must take leave to differ from our correspondent. We cannot admit his assertion, that the science of Metaphysics—the science of Locke, of Berkely, of Reid, and of Stewart, is quietly descending to the tomb.

Dr. Beasley's work will be more and more admired, the more it becomes known to the public; and we hope to have occasion ere long, to bring its merits more fully into view, by presenting our readers with several interesting extracts.

The following notice of the work of Bishop Sumner just issued by the Press, we copy from the London Christian Observer for June.

A Practical Exposition of the Gospel of St. Matthew and St. Mark, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion.—By the Right Reverend J. B. Sumner, D. D., Lord Bishop of Chester. 8 vo. London. 1831.

We take up this familiar exposition of Scripture, by the author of "Apostolical Preaching," "The Evidences of Christianity," and "The Records of the Creation," with something of the same feeling with which Dr. Johnson, in his life of Dr. Watts, expresses his admiration of the simple catechisms for children by the author of elaborate dissertations on logic and the science of the mind. Such publications indicate that a writer is both mentally able and morally willing to stoop—if, indeed, stooping it be—to turn aside from grappling with the higher orders of intellect, to converse with the poor and ignorant, and after supplying the mental appetite of the learned and critically fastidious, to purvey "milk for babes."

This the Bishop of Chester has done, and well done, in the present volume; the success and popularity of which, we trust, will induce his Lordship to follow up his plan, till he has gone through at least the whole of the New Testament. It is, perhaps, a little selfish, commercially speaking, to ask for a succession of volumes like this, of more than six hundred octavo pages, at the inadequate price of nine shillings; but, leaving this matter, with due gratitude, to his Lordship, we feel assured, from the present specimen, that the design will not languish for want of public favor. We have tried the volume by the best test, having witnessed its use for several months in families, with the general and increasing suffrages and edification of all their members. It were superfluous to say, that it is Scriptural in doctrine; devout in fpirit; based upon solid, though not obtruded, Biblical criticism; and replete with judicious remarks and edifying exposition and application; because for all this the much respected name of the Right Reverend author, is by anticipation a sufficient guarantee.—From his Lordship's pen no person would expect any thing but what is sound and useful; designed to promote the glory of God, and the instruction and salvation of mankind. The main point, however, for inquiry is, whether it is adapted for its particular purpose. Is it sufficiently plain and simple for family reading? While it interests and instructs the master and mistress of the family, will it keep up the attention of the children, and prevent the cook and footman from falling asleep? And will all parties rise improved and instructed, and see the book opened the next time without a shudder? We may honestly answer in the affirmative; and we may add, that it is impossible seriously to read these Lectures without becoming acquainted both with the way of salvation, and the duties and privileges of a Christian life. They are not indeed, professedly doctrinal, except as the passage takes the exposition by the hand, which, though not less truly, is often less obviously, in the Gospel of St. Matthew or Mark, than in the Gospel of St. John or the Epistles of St. Paul: but Christian doctrine is both interwoven throughout, and often directly enlarged upon, and always in connexion with the blessings and obligations of the Christian character.

Though there may be points upon which, in critical mood, we might hold a respectful conference with his Lordship, yet the whole tenor of his work is so sound and practical, so devotional and instructive, that we most earnestly recommend it to our readers; only adding our tribute of gratitude to the Right Reverend author, with our fervent prayers that in this and all his other zealous efforts to promote the glory of God, and the salvation of men, he may see the work of the Lord prosper in his hand.

PORTRAITURE OF A CHRISTIAN GENTLEMAN.

To the Editor of the Churchman.

From the hastily written letter of a friend in the country, I send you the following extract, in relation to the above work. The book deserves what is said of it, and I should be most happy if its general perusal and study should be made the means of forming *many* living originals to illustrate its delineations.

Yours, &c., H. N.

"I have received a copy of the 'Portraiture of a Christian Gentleman,' and although I have not read it through, its perusal as far as I have gone, has given me great satisfaction. I know not that I have ever seen any thing of the kind, in so small a compass, so much to the purpose, and which comes up so nearly to what corresponds with my sentiments and feelings on the subject. And what in my view greatly enhances its interest, is, that it is written by a layman. When we see such men devoting their time and their talents to objects not within the immediate line of their calling, and standing forth the able champions of the sacred cause of truth and religion, it throws a kindly charm around the subject, not always allowed where it is treated of by those whose duty it is more especially to labor in the cause which our author has here espoused. Would to God there were many* such men among us, who would occasionally turn aside from the common walks of life, and devote a little time, by the employment of their talents in this way, to benefit mankind."

* We *have*, even now, by the good favor of its Head, *some* such men within our holy Church; men whose names are inscribed in imperishable characters upon her walls and pillars; may they long be spared and abundantly prospered in their assiduous and holy labors!

☞ Our notice of new publications must be deferred until next week.

☞ We have been requested by a highly esteemed clerical brother in the West, to republish the Rev. Mr. Wenham's Review of the Sermons on the death of Bishop Hobart. We should gladly have complied with the request, could we have procured any copy of the Christian Remembrancer, containing the Review. If any one of our correspondents will lend us a copy for the purpose, we shall gratefully acknowledge the favor, and see the copy safely returned, according to direction.

☞ We solicit the attention of our younger readers to the excellent practical directions for the conduct of life, contained in the Grandfather's Letter this week.

For the Churchman.

To Miss M*** B*******.

On hearing heavy thunder while singing the Judgment Hymn *of Luther.*

It was the hour of evening prayer—we stood
Around the plaintive instrument, and sung
Our parting hymn—that solemn Judgment Hymn,
Breathed from old Luther's hallow'd lips of fire.
Deep was the impress, on each heart, of awe
At God's eternal grandeur.—High the throne
Of Judgment rose upon each fearful eye;
The trumpet seem'd to sound, the dead arise,
And all that awful day rush on the soul.
———— But hark! There comes a sound!
Sudden the deep and dreadful thunder breaks
In one tremendous burst upon the ear!
How startled, each and all, that band of friends
Who sung the Judgment Hymn! How wildly gazed
Upon each other's hurried, upward glance!
What meaning in that glance! It spoke of life,
Eternity of life—with all its deep
And dark, and unknown mystery! Oh, never!
Never—while thought or consciousness are mine—
Can I forget, Mary, that moment full
Of Judgment come, and Deity at hand!
That glance so wild, so startling, so intense!
That Judgment Hymn, pour'd from the inmost soul,
In tones not like to thine, dull heartless earth!
But oh! so pure, so feeling, so devout!
So full of truth! so like another world!

X.

DIED.

Brother Samuel T. Benade, a venerable Bishop of the United Brethren's Church, departed this life at Gracehill, Ireland, Dec. 30th, 1830, in the 85th year of his age.

The Editor of "The Churchman" will confer a favor by the insertion of the following obituary notice from the "Louisville Daily Focus," of a lady whose exemplary and Christian character had endeared her to a large circle of friends and acquaintances in this city, where she had resided for several years, previous to the removal of her husband to Louisville.

Yours, &c., F. S.

Died at 1 o'clock this morning, in the 31st year of her age, Mrs. Abigail C., wife of Mr. Henry E. Thomas, merchant of this city, late of the city of New-York. In the death of this amiable and pious lady, a serious and irreparable loss has been realized by her family and friends. Though not long a resident of Louisville, yet her amiable deportment had much endeared her to the circle of acquaintances which she formed. The excellencies of her heart, and the warm emotions of her piety, were best known to her nearest and most familiar friends. But they were seen enlightening her daily path, and gave a full assurance to all her acquaintances, "that she had been with Jesus," and had imbibed a portion of his divine love. Her flight has been from mortality to immortality; and the change her soul has undergone, has been to her a happy one. Having, in health, and in the vigor of her faculties, settled the principles of her religious belief, and having regulated her life for ten years in accordance with the precepts of Christianity, when the languor, and pain, and delirium of a dying bed came, they found her already prepared for an entrance upon that rest which awaiteth the people of God. Well has it been observed, that sorrow holds the keys of our mortal life—in pain are we ushered into the world, and by the agony of a forceful separation of soul and body are we taken hence. But the religion of Christ has robbed this double sorrow of its sting, and has thrown a glorious light over the troubled sea of life. To the dying Christian, death is not a king of terrors, but only the herald of joys everlasting. To the surviving friends, whose faith penetrates the cloud of mystery, which shrouds from the view of the unbelieving world, the mercy of an Almighty Father in such a dispensation of his providence, there comes from the tomb a subduing voice, "Be ye also ready to partake of that rest which remaineth for the people of God." Into that rest has our friend entered before us; may we be ever prepared to hear the summons of departure from life with the same calm and submissive spirit with which she welcomed it!

INTELLIGENCE.

CLERICAL CHANGES.

We understand that the Rev. S. Wilmer has accepted the charge of St. Stephen's Parish, Somerset county, Maryland, in connexion with Spring-hill, of which he was formerly the Rector.

Trinity Church, Plattsburgh.—The members of our Communion in the village of Plattsburgh, Clinton county, have within the last year, with peculiarly commendable zeal and exertion, erected a handsome and well-finished Gothic stone church, and provided it with a good organ, bell, and clock. The parish has been a few years in existence, but has enjoyed a very limited share of ministerial services, until since the commencement of the new church, when the Rev. Anson B. Hard, Deacon of the Diocese of Vermont, accepted a call to the pastoral charge of it. As above intimated, the commencement of the church was the result of the pious zeal of a few individuals without a pastor. During the progress of the building, however, their hearts and hands have been strengthened in the work by the Divine blessing on the faithful labors of their minister; and they have prosecuted the work at, in some instances, no small personal and domestic sacrifices.

The building which was so dear an object of their solicitude, prayers, and labors, was consecrated, by the name of Trinity Church, by the Right Rev. Bishop Onderdonk, on Wednesday, July 27th. Morning Prayer was read by the Rev. Sylvester Nash, and the Lessons by the Rev. Silas Crane, Deacon, both of Vermont. The instrument whereby the corporation of the church appropriated the building to public worship, placed it under the Bishop's jurisdiction, and requested its consecration, was read by the Rev. Anson B. Hard, Deacon, the Minister of the parish, and the deed of consecration by the Rev. Alva Bennet, Missionary at Granville, Washington county, and parts adjacent; and the sermon preached by the Bishop.

In the afternoon, prayers were read by the Rev. Mr. Bennet, and the Lessons by the Rev. Mr. Nash, after which the Bishop preached and administered the right of confirmation to twenty-two persons.

On the following day, Thursday, July 28th, the Bishop admitted the Rev. Mr. Hard to Priest's Orders. The Morning Prayer was read by the Rev. Mr. Crane, the Lessons by the Rev. Mr. Micajah Townsend, of Canada; the candidate presented by the Rev. Mr. Bennet; and the sermon preached by the Bishop, who was assisted in the administration of the Communion, by the Rev. Mr. Nash. The Rev. Messrs. Nash, Bennet, and Townsend, united in the laying on of hands. The Rev. Lewis M'Donald, of Vermont, was also present during a part of the services of the second day.

The services were all attended by large and attentive congregations, and were an occasion of great gladness of heart to the worthy minister and people of the parish. It was the first time that any peculiarly episcopal act had been performed in the town; and so large a number of Episcopal clergymen had, it is believed, never met there before. The presence of the Rev. Mr. Townsend of our sister Church in Canada, and his uniting in the laying on of hands at the ordination, were peculiarly interesting and satisfying. May the solemnities of those days be blessed as a source of lasting benefit to the parish.—*Aub. Gospel Messenger.*

On Sunday afternoon, the 7th inst., St. Luke's Church, Glastenbury, was consecrated to the worship of Almighty God, by the Right Rev. Bishop Brownell. Prayers were read by the Rev. Professor Potter, of Washington College, and an excellent and appropriate Sermon was delivered by the Bishop, to a large and attentive congregation. —*Episcopal Watchman.*

Church in Arlington, Vt.—We have received the following communication in relation to that edifice from a gentleman of Arlington.

For the Troy Sentinel.

A stranger to the writer of the short communication in a late Sentinel, alluding to the donation of a bell to St. James' Church, Arlington, Vt., fully concurs in his sentiment, "that acts of public and private beneficence ought to be recorded."

That church for which the bell was cast at the Troy Bell Foundry, is beautifully situated in that village among the mountains. Were it in Troy, or any city where the view of it would be obscured by surrounding buildings, it might not be thought to excel in beauty; but here, its situation is so fine, and its color and whole appearance contrast so well with the surrounding hills and mountains that it is admired by every one who sees it, whether of the city or country.

The scaffolding which had been used in its erection has just been torn away, and it presents to view a clear gothic exterior not at all inferior in symmetry and workmanship to St. Paul's, in Troy, after which it is modeled. It is built of clear blue lime-stone. The window sills, and the corners of the front and tower, which is 89 feet high, are all of white marble. There is but one front door, but that is finished in the most substantial and costly style. It is not the object of the writer to give a particular description of this church, as it is not yet finished. It will be completed in a short time, when a more detailed account of it will be given in the Church periodicals. The facilities for building it have been so great, that it is considered the cheapest church in New-England. The probable cost will be about ten thousand dollars—the whole of which will be paid by the parish. The donor of the bell subscribes "of his abundance," one third of the whole cost, besides presenting the bell and the organ. Why should not many firm friends and advocates of the church "go and do likewise?" and thus give an unequivocal testimony of their regard for "primitive truth and order."

V——R.

This church will be consecrated by Bishop Griswold on the 31st August.

To the Editor of the Episcopal Watchman.

Rev. and Dear Sir:—Be so good as to insert the subjoined, and to request an insertion in the different papers in Hartford. Yours truly,

Jarvis B. Buxton.

The Rector of St. John's Church in Fayetteville, in taking leave of the Eastern Diocese, must be allowed thus publicly to express his grateful impressions of the uniform kindness and civility experienced, while prosecuting through that Diocese, the object of his mission. He acknowledges with gratitude, the receipt of $1381 44, (thirteen hundred and eighty-one 44-100 dollars,) contributed in aid of the fund for rebuilding his Church. God's holy name be praised for this exhibition of His people's benevolence. "Peace be to your houses, beloved brethren." May this signal instance of your Christian liberality be found among the works which shall follow the dead to the judgment-seat of Christ, and be there openly acknowledged by Him before men and angels.

To the members of the Presbyterian, Baptist, and Methodist denominations, of the Society of Friends, and of the people called Unitarians and Sandemanians, who have freely communicated with him in the affliction of his congregation, and generously extended the hand of relief, he also tenders his grateful acknowledgments. The blessing of a congregation "cast down but not destroyed," will come upon you, beloved friends: and may *that* from above, speedily bring you all to a "unity in the faith," that with one heart, and with one mouth, you may glorify God. *Hartford, August 2, 1831.*

Standing Committee of the Diocese of South Carolina.—A majority, at a meeting held on the —— July, have given their consent to the consecration of the Bishop elect of Kentucky. The minority desired a postponement, to afford time for ascertaining whether that newly formed diocese has the canonical number of Presbyters to entitle it to a Bishop.

Episcopalians in Massachusetts.—From a summary of the parochial reports, it appears, that the number of baptisms during the past year, have been 345; of communicants, 1897; of Sunday School scholars, 1919; of Bible scholars, 308; Missionary Societies, 26; amount of Missionary contributions, $3267 54. Reports were received from twenty-five churches.—*Boston Record.*

Theological Institution at Granville, Ohio.—The Ohio Baptist Education Society, at their meeting in May last, took measures to establish an Institution, at which the learned languages and higher branches of English Education may be taught, and in which students may be instructed in theology. A farm has been purchased for its location.

BROOKLYN COLLEGIATE INSTITUTE
FOR YOUNG LADIES.

The Fall Term will commence the first Monday in September. Two hundred dollars per annum—Music, &c. extra. I. & J. L. Van Doren.
August 19, 1831. 3w22

MRS. THOMAS MORRIS

Being about to remove her Boarding and Day School for Young Ladies, from the Merchants' Bank, Greenwich, to No. 58 Houston, corner of Crosby-street, a few doors east of Broadway, will be ready for the reception of pupils on the 1st of September, at the latter place, and until then at her present residence.
Aug. 6th.—4w.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 18th, from the following persons, viz.:—

J. E. Cooke, M. D., 2—R. L. Goldsborough—William Stavely—L. H. Young—John M. Ward—S. Sprague—Rev. John M'Carty—James Bailey—P. H. Greenleaf—Wm. Anderson—Rev. Wm. D. Cains, Wilmington, N. C.—L. H. Young, New-Haven—George Rowland, Norfolk, Va.—Right Rev. B. T. Onderdonk, D. D.—J. Wilkinson, Syracuse—T. O. H. Croswell, P. M., Catskill.

Books have been sent from the N. Y. P. E. Press during the week ending August 18th, to the following persons, viz:—

Edmund Sanxay, Newburgh, 1 parcel, per steamboat Wm. Young.

Stephen Walker, 1 parcel, care of H. & E. Phinney, & Co., Utica, N. Y.

H. & E. Phinney, & Co., Utica, N. Y., 1 parcel.

C. C. Lathrop, Rochester, N. Y.

Rev. B. H. Hickox, Palmyra, Wayne county, N. Y., 1 parcel, S. W.; all per canal boat Wm. Henry.

S. Babcock, N. Haven, 2 parcels, per steamboat Hudson.

H. & F. J. Huntington, Hartford, 1 parcel, per steamboat Oliver Ellsworth.

Rev. W. L. Johnson, Jamaica, L. I., 1 parcel.

Wm. Wilson, Tallahassee, Alabama, 1 box.

P. H. Greenleaf, Maine, 1 parcel, per schr. Reindeer.

James Bailey, Plattsburgh, N. Y., 1 box per tow-boat Advance, Troy and Erie Line.

E. W. Turner, Washington, D. C., 1 box per schr. Erie, Bartram.

Venerable Archdeacon Wix, care of Messrs. Robinson & Brookins, 1 parcel, per brig Lavinia.

Rev. Allston Gibbes, care of A. E. Miller, Charleston, S. C., 1 parcel, per ship Amelia.

Rev. R. W. Harris, White Plains, N. Y., per stage, 1 parcel.

Rev. Mr. Hawks, Conn., care of Mr. Oakley, N. Y., 1 parcel.

Mr. Given Hogg, Esq., Raleigh, N. C., care of Messrs. Hicks & Smith, N. Y., 1 box.

Mr. E. Pettigrew, Cole, N. C., per Hicks & Smith, N. Y., 1 parcel.

Rev. H. J. Whitehouse, Rochester, 1 parcel, to the care of E. Whitehouse, N. Y.

SELECT CLASSICAL AND ENGLISH SCHOOL,

Which will be opened at 41 Courtland Street, (the house occupied by the late Major Fairlee,) on the 1st of September, 1831.

The features in the plan of this School, to which the attention of parents is requested, are the following:

1. It is intended to combine the advantages of public education and private instruction. Experience has fully shown that much loss of time and frequent distaste for study, is incurred in consequence of the difficulties which boys have to encounter in their first approaches to learning, (particularly of the Greek and Latin Classics,) when left to combat them unaided and alone, and which parents in many instances are so sensible of, that private tutors are frequently engaged to assist their children in *preparing* for the duties of school. To obviate this, the hours of attendance will be from 9 to 2, and from 4 to 6, in Summer; and from 9 to 2, and 3 to 5 in Winter—during which latter period of the day, the pupils of the establishment will be required to *study*, and all requisite preparation for the recitations of each succeeding day will be accomplished under the guidance and direction of the Principal. The benefits derivable from such a system of education are obvious, and can best be appreciated by those, who, while they consider the emulation of a public school as an important stimulus to exertion, are aware of the obstacles which thwart the progress, and repress the ardor of the youthful student. A plan of this nature, relieving parents from the constant anxiety and necessity of urging their children to study, and of giving them that assistance for which they have not always the requisite leisure, must be attended with commensurate trouble to the master; personal comfort and convenience should, however, give way to public utility, and if the advantages contemplated be realized, no care and attention will in the present instance be deemed too great.

2. Another and still more important feature in the plan of this school, is the attention to be devoted to religious education. It will be conducted systematically and regularly. The moral welfare of youth is at all times a consideration of the highest importance, and whatever tends to promote so desirable an object, cannot fail to secure the approbation and encouragement of judicious and conscientious parents. No matter what the situation in life may be for which a youth is intended, a knowledge of the general principles and precepts of religion will prove of essential service; and the seeds of instruction planted when the heart and affections are most likely to receive lasting impressions, will be productive of the best results. It will be an object of unceasing solicitude, to bring every boy to conduct himself under the powerful and abiding influence of moral and religious principles, whilst at the same time, he is made to feel that his temporal as well as eternal happiness is thereby most effectually promoted.

3. The number of pupils will be limited, not at any time to exceed Forty; by which means the vigilant care of the Principal will be duly exercised over all, and the surest pledge given to parents that the junior boys will meet with the same care and attention as the senior.

The course of instruction will comprise,

1st. All the branches of a solid English education, viz: Spelling, Reading, English Grammar, History, Geography, Writing, Arithmetic, Mathematics, Book-keeping, Elocution, and English Composition.

2d. All those branches which belong to a Classical education, and which are required for entrance into college, viz: the Greek and Latin languages, Ancient Geography, Grecian and Roman Antiquities, Greek and Latin Composition in verse and prose. The Classic authors will be read in reference to the course pursued in Columbia College, but boys will be fitted for admission into any of the other principal colleges in the country.

3d. The Modern Languages, viz: French, Spanish, and Italian, which, together with the accomplishment of Drawing, will be quite optional with parents, and form separate and distinct charges. The first Masters in the city will be engaged for those branches of education.

During the entire period of the pupils' attendance at school, careful attention will be paid to the English language, and Elocution be made a regular part of their studies; they will also be well practised in Composition and Letter-writing, and made acquainted with English Literature in general.

In this establishment pupils will be educated with reference to their future prospects or course of life, and the above enumerated branches will be combined together in such manner, and pursued to a greater or less extent, as may suit the wishes of parents.

Public examinations will be held three times a year; at Easter, in Scripture History and Catechism; and at Summer and Christmas, in the general business of the school.

Vacations—the month of August, one week at Christmas, and one week at Easter. No occasional holidays.

TERMS.

Payable quarterly in advance, twelve weeks to the quarter.

For the full course, including the Greek and Latin languages, Mathematics, Writing, Arithmetic, Book-keeping, History, Geography, Ancient and Modern, Use of the Globes, Grecian and Roman Antiquities, Spelling, Reading, English Grammar, Elocution, Composition, &c., for boys above ten years of age, per quarter,	$20 00
The above course for boys, under ten years per quarter,	15 00
The different branches or an English Education for very junior boys, per quarter,	12 50
Drawing, French, Italian, or Spanish, each, per quarter,	5 00
Stationary will be only charged for as used by the pupil.	
Winter's fire money,	1 00

No extra charges whatsoever.

One month's notice required previous to the final removal of any young gentleman from the school.

Application to be made to the Rev. R. Townsend Huddart, A. B., Principal; for the present, at 54 Greenwich-street, between the hours of 10 and 2 o'clock, who will give every further information required.

August 13,—3t.

JUST PUBLISHED,

Sumner's Exposition of the Gospels according to St. Matthew and St. Mark; containing 412 pages, 12mo., closely printed. Price at retail, half bound in muslin, 88 cents—half bound in calf, $1 13.

IN PRESS,

A Second Edition of Questions on the Gospel according to St. Matthew, by the Rev. Robert B. Croes. This work is now stereotyped, and printing for the General Protestant Episcopal Sunday School Union.

LITERULAS ME NON STULTI DOCUERE PARENTES.

Thrice happy he! in childhood taught
To hear Instruction's voice!
Parental tenderness in vain had sought,
Exhausting all its stores, a gift more choice.
In vain shall Fortune, fickle power,
Pour down her blessings on the natal hour,
Or to the precipice of vulgar praise
Her minion high up-raise;
Fair Science only shall the breast inflame
With gen'rous ardor and a thirst of fame;
Shall aid each heaven-born impulse, and procure
Delights that never cloy, delights unmix'd and pure.

When Reason yet is immature,
Her aid Instruction lends;
She bids to fly, if vicious dreams allure,
If deeds of praise appear, each deed commends.
And while her precepts thus imprest
Sink deep within and rule the infant breast;
While ripening fruits parental wonder move,
And Time conspires with love;
To noblest deeds a tender offspring form'd,
With early love of truth and virtue warm'd,
Transport the parents' soul; their thirst for praise,
Sure mark of rising worth, each anxious care repays.

Say, why Confusion fled amain,
When heaven's great work began;
If still the chaos of the mind shall reign,
And wrap in thickest gloom the inmost man?
His barren, rude, untutor'd mind,
To narrow views of vulgar joys confined,
Sinks down by slow degrees, and fix'd to earth,
Forgets its nobler birth.
Or should the soul yet hope to burst its sway,
And late emerge into the realms of day,
Still clouds of darkness veil the aching sight,
And life's protracted span is one long dreary night.

Yet ill the mind, with joy elate
Shall paint ideal woes;
Declare, my soul, thy happier envied state,
And speak the source from whence each blessing flows.
Within this cloister'd, calm retreat,
Where sacred science loves to fix her seat,
How do my moments tranquil wing their flight,
In elegant delight!
Here now I smile o'er Terence' comic gage,
Or hold high converse with th' Athenian sage;
Now listen to the buskin'd hero's strain,
With tender Ovid love, or weep o'er Hector slain.

And while in learning's paths I tread,
Be virtue still my guide!
May each great lesson in my life be read!
May human welfare be my utmost pride!
And if my labors ought suffice
To check the torrent of impetuous vice,
Or drooping merit from despair to raise,
Be yours the praise!
You, who first form'd my tender untaught mind,
Who first to gen'rous views my soul refined:—
Bounty and wisdom unremitting strove,
And both in you combined to crown a parent's love.

T. F. Middleton, 1787.

BIOGRAPHICAL SKETCHES.

From the Christian Remembrancer.

Thomas Fanshaw Middleton was born on the 26th of January, 1769, at the village of Kedleston, in Derbyshire, of which his father, the Rev. Thomas Middleton, was Rector. His mother was Elizabeth, daughter of John Bott, Esq., of Burton-on-Trent. On the completion of his tenth year, till which period he had remained at home under the care and tuition of his father, a man of considerable learning—he was admitted, on the 21st of April, 1779, into Christ's Hospital. Even at that early age he was remarkable for that steady firmness of purpose, and that mild decisiveness of manner, which formed the prominent feature of his character in after life. In September, 1785, he was raised to the *Grecian's* or head class; on which he was the youngest of four companions, two of whom, Mr. Coleridge, the poet, and the Rev. Dr. Richards, still survive.

For this place of his education, Bishop Middleton cherished sentiments of attachment and gratitude with increasing ardor till the day of his death; and the friendships which he had formed at school were no less strong and permanent. With many of the companions of his early days, he lived on terms of the greatest intimacy; and it was one of his chief delights to revert, in conversation, to the venerable abode of their infancy. He would frequently express a wish, as soon as his circumstances would permit, to give a more substantial proof of his sense of those benefits which he had there so liberally received; and in the correspondence which he kept up, after leaving England, with one who had been his companion both at school and college, he repeats the wish on almost every occasion. In a letter dated Bombay, July 16, 1816, he writes: "You know that I have a great desire to become a Governor of Christ's Hospital; it would, indeed, be no more than the payment of a debt, and I shall think of it when I am a little more at my ease: for though my income *sounds* very well, it is by no means adequate to the demands upon it, in the way of charitable subscriptions and contributions. It was not considered that I was to be not merely Bishop of Calcutta, but of every place in India, where the British have any footing. However, I hope that if I live two or three years longer, I may afford to indulge myself in an expense which would yield me the highest gratification." Again, from Calcutta, April 11, 1818: "I shall not lose sight, if my life be spared, of a governorship of Christ's Hospital; but at present I must wait, though reluctantly. My income, large as it may seem in England, goes here but a little way: rupees are nominally half crowns, but they pass for little more than shillings; and as to contributions, what in England would be thought liberal, would here be contemptible. I have lately seen a quarto volume on the Public Schools, including Christ's Hospital; I wish the account of it had been better: there is an interesting extract from C. Lambe, but a great deal more might be said on such a subject. Pray request Messrs. Rivington to pack up in their next parcel for me Scholefield's Sermon before the Governors." At length he writes to another friend: "It would be unnatural in me not to have a warm interest in that institution; the source, perhaps, of greater good upon the whole, than any other school in England. I have sent the requisite donation to entitle me to become a Governor: and I bless God that I have been enabled to do somewhat towards the payment of so vast a debt." The donation was not received till late in the year 1821; and the necessary papers for the presentation of a boy, to which he was entitled at the Easter immediately following his election, did not arrive in India till some months after his death. Such, however, was the good feeling on the part of the committee, and their respect for the deceased, that Mrs. Middleton was allowed to fill up the presentation in favor of the child of a widowed Indian friend.

In October, 1788, Mr. Middleton was removed, on an exhibition from Christ's Hospital, to Pembroke College, Cambridge; where he also enjoyed one of the Moses' Scholarships, appropriated to scholars from that Foundation. At the University his habits were studious, though his pursuits were of a nature rather to form the future scholar and divine, than to obtain the passing honors of academical distinction. Such, however, was his proficiency in mathematics, that at the examination of his B. A. degree, in January, 1792, he stood forth among the Senior Optimes. His companions in College were chiefly literary; and it should seem, from a paper in "The Country Spectator," a weekly periodical, of which he commenced the editorship shortly after his departure from Cambridge, that he was wont to look back "with a pleasing fond regret," to the hours which he had spent in their society. In March of the same year, 1792, he was ordained to the curacy of Gainsborough; which he resigned in 1794, in order to undertake the education of the children of Dr. John Pretyman, Archdeacon of Lincoln, who had been induced to seek his valuable aid by the interest with which he had read a paper in "The Country Spectator." His removal to Norwich, where Dr. Pretyman principally resided as a prebendary, was the means of his introduction to the literary society of that place; and afforded him an opportunity of displaying to advantage those talents and acquirements which had hitherto been less duly appreciated.

The Sermon of Professor Scholefield, which the Bishop requested to be forwarded to him in India, was that which is annually preached on St. Matthew's-day, before the Governors of the several Royal Hospitals, in commemoration of the foundation of those excellent institutions. It is always preached by one of the scholars in Christ's Hospital, and is not unfrequently the first-fruits of his work in the Christian ministry. Mr. Middleton took his part in this interesting solemnity in the year 1795; and taking his text from Luke i. 66, he set forth in a most beautiful and affecting discourse, the happy prospects of the children brought up under the same fostering care which he had himself experienced, and concluded with a fervent prayer for the permanent and increasing usefulness of a Seminary which had been productive, under Providence, of such beneficial results.

His presentation in 1795 to the rectory of Tansor, in Northamptonshire, by the father of his pupils, placed him in a condition to realize his hopes of domestic happiness; in 1797 he married Elizabeth, daughter of John Maddison, Esq., of Alvington, in the county of Lincoln. An attachment had long subsisted between them; and he found in her a companion fully qualified not only to promote the comforts of his home, but to assist him in the prosecution of his clerical duties, and his literary pursuits. She was his constant amanuensis in transcribing his MSS. for the press; the readiness with which she performed the task, immeasurably enhancing the value of the assistance. As the care of his pupils was incompatible with residence upon his living of Tansor, he undertook the cure, in 1799, of St. Peter, Manscroft, in the city of Norwich; in which his eloquence as a preacher, and his steady and punctual discharge of the parochial duties, tended in no small degree to advance his growing reputation. In 1802 he was instituted to the consolidated rectories of Little and Castle Bytham, to which he had been presented by his former patron, and which he held, with Tansor, by dispensation. About this time his attention was directed to the controversy respecting the use of the Greek article by the writers of the New Testament, and his leisure hours were accordingly devoted to the investigation of the subject. The result of his studies was the celebrated treatise on "The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament." It is well known that Porson spoke of this work in terms of the highest commendation; and the opinion of the present Greek professor in the University of Cambridge—himself, by the way, a scholar of Christ's Hospital—is recorded in his preface to the second edition. We do not hesitate to pronounce it the most perfect piece of criticism ever produced; and the little that could be added to it, either by himself or his editors, is an ample proof of the fact. In speaking of this work, it would be injustice to omit the mention of the part which Mrs. Middleton took in preparing it for the press. She transcribed it throughout; and her affectionate assiduity in performing the task is recorded in the following inscription on the blank leaf of the copy which he presented to her:—

To Elizabeth,
his most amiable and beloved wife,
who, with unwearied assiduity,
correctly and elegantly
transcribed the whole of this Work
for the press,
this copy was presented
by the Author,
on the 26th of January, 1808,
on which day
he completed his thirty-ninth year.
That the remembrance of conjugal affection
so honorable, so exemplary,
may not prematurely perish,
the possessor of this volume
in future times,
is conjured,
by the reverence due to the dead,
to spare, to preserve,
this memorial. T. F. M.

Before the completion of this work, the younger of his pupils, a youth of great promise, and of the most amiable disposition, died; an event which he deplores in the dedication to Dr. Pretyman, in terms of feeling regret: "It is a pleasing evidence," writes Mr. Le Bas, "of the warmth of Mr. Middleton's affections, that there were some few common articles of furniture in his possession, of little intrinsic worth, and of less external elegance, which he would on no account part with, because they had formerly been used by his favorite pupil. When he left Norwich, they were carefully packed up, and sent into Northamptonshire, and in all probability, accompanied him to India." (Vol. I. p. 12.) This melancholy event, and the removal of his elder pupil to Cambridge, now left him without any impediment to residence on his benefice; and accordingly he determined—though his friends were still anxious to detain him at Norwich—to discharge what he considered a paramount obligation. He removed to Oundle in 1808, about two miles distant from his parish, where he remained till the spring following, when the necessary repairs at his rectorial house were completed. In the same year he took the degree of D. D., and preached the Commencement Sermon before the University. Early in 1809 he was collated to a prebendal stall in Lincoln Cathedral; and in June of the same year he was appointed to preach the Sermon at the Diocesan visitation. His Sermon, which was printed at the request of the Bishop and Clergy, was entitled, "Christ Divided," in conformity with the text, from 1 Cor. i. 13, and in reference to the unhappy divisions existing in the Church, which formed the subject of the discourse. He was shortly afterwards induced to act as a magistrate for the county of Northampton; but the office ill according with his professional habits, he relinquished it in about a twelvemonth. In 1811, having effected an exchange of the livings of Tansor and Bytham, for those of St. Pancras, and Puttenham, in Hertfordshire, he took up his residence at the vicarage of St. Pancras, in Kentish Town; and having been appointed Archdeacon of Huntingdon, in April, 1812, he delivered his Primary Charge in the May following. A more extensive field of usefulness was now open before him; and he let slip no opportunity of exertion in the cause of religion. He became an active and zealous member of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel; and being thus brought into constant communication with the most distinguished scholars and divines, his society was no less cultivated on their part, than theirs was a source of comfort and happiness to himself. His opinions were also regarded with deference and respect; and so great reliance was placed upon the correctness of his judgment and the soundness of his views, that he was requested to form one of the committee for the revision of the Family Bible, then publishing under the sanction of the Society for Promoting Christian Knowledge, by Drs. D'Oyly and Mant. His attention to the interests of the Society was unremitting; and in March, 1813, he was requested to deliver a Charge to C. A. Jacobi, who had been appointed their missionary to the southern parts of India. About the same time, a new series of "The British Critic" appeared, under his editorship; but his more important avocations would not admit of his attention to this employment, after the production of the first number.

Of all the cares which at this time pressed upon the attention of Dr. Middleton, the most fruitful source of anxiety was the deplorable condition of the parish of St. Pancras. The population under his care amounted to 50,000 souls; with no other place of worship than the ancient and small village church, and a chapel at Kentish Town; which, together, were wholly inadequate to the accommodation of even a small portion of his congregation. His exertions, however, were met by the chilling insinuation, that his views were those of personal aggrandizement; and, though the necessity of a new church was pointed out by him, in a most cogent and temperate address, which he circulated among the parishioners, the bill which he had introduced into Parliament for the purpose of procuring the necessary supplies, met with such decided opposition, that it was thrown out on the second reading. The defeat, however, was only temporary; and it is gratifying to know, that more favorable circumstances have enabled his successors to carry into effect those plans, in the realization of which, the original mover had been so unhappily disappointed.

In 1813, the renewal of the East India Company's charter came under the consideration of Parliament; and the discussions to which the subject gave rise, involved, as on former occasions, the obligation under which this country lay, to provide for the religious improvement of her colonial dependencies. On a similar occasion, in 1793, Dean Prideaux had urged, in pointed language, the necessity of making some arrangement for the maintenance of the national religion in the East; and it was now time that every exertion should be made to overcome the extraordinary opposition which the enemies to any measure of government, to that effect, were making. The energetic zeal of the Church Societies, aided by the powerful appeal of Mr. Wilberforce, from his place in the House of Commons, prevailed; and the Company were charged with salaries for a Bishop and three Archdeacons; Calcutta was erected into an Episcopal See; and at each of the presidencies, an Archdeacon was appointed.

At the recommendation of Dr. Tomline, Bishop of Lincoln, the new Bishopric was offered to Dr. Middleton. As to the judgment displayed in the selection, but one opinion can be entertained;—the feelings of him upon whom the choice had fallen, will be best collected from himself:

"You will easily imagine," he observes in a letter addressed to Archdeacon Bonney, "that in accepting this office, I have sustained a severe conflict of feelings. I *had* even declined it; but when I came to settle the account with my own heart, I really found that I had little to allege in behalf of my decision. I began to suspect that I had yielded to some unmanly considerations, when I ought rather to have counted my comfort, and my connexions, and my prospects at home, as altogether worthless, in comparison with the good of which it might possibly be the design of Providence to make me the instrument. How far, even now, I have reasoned rightly, God alone knows. But I have endeavored to view the subject impartially, and I trust in the Almighty to bless the work in which I am to engage." Vol. I. p. 51.

The consecration of the new Bishop took place on the 8th of May, in the chapel of Lambeth Palace; the Sermon was preached by Dr. Rennell, Dean of Winchester; but from prudential circumstances it was not published. On the 17th of May he received the Valedictory Address of the Society for Promoting Christian Knowledge from Bishop Law; on the 19th he was elected a Fellow of the Royal Society; and on the 8th of June he sailed from Portsmouth, on board the Warren Hastings, for Bengal. Acutely as he felt the parting with friends, so endeared to him as those he left behind, the strong sense of duty which prompted his acceptance of the appointment, supported him in the trial through which he was to pass. His time on the voyage was devoted to the prosecution of theological study, and to his improvement in Hebrew, and the acquirement of Persian; and the pangs which his separation from all he held most dear, were doubtlessly soothed by the aid of mental occupation. Having landed and preached at Madeira on his passage, he arrived at the mouth of the Ganges at the latter end of November, and on the 28th of that month landed at Calcutta. Here we must break off for the present; and we cannot conclude more appropriately than with the following concise rules, which he drew up during the voyage, for his future guidance:

"Invoke Divine aid—Preach frequently, and as 'one having authority'—Promote schools, charities, literature, and good taste: nothing can be accomplished without policy—Persevere against discouragement—Keep your temper—Employ leisure in study, and always have some work in hand—Be punctual and methodical in business, and never procrastinate—Keep up a close connexion with friends at home—Attend to forms—Never be in a hurry—Preserve self-possession, and do not be talked out of conviction—Rise early, and be an economist of time—Maintain dignity without the appearance of pride: manner is something with every body, and every thing with some—Be guarded in discourse, attentive, and slow to speak—Never acquiesce in immoral or pernicious opinions—Beware of concessions and pledges—Be not forward to assign reasons to those who have no right to demand them—Be not subservient nor timid in manner, but manly and independent, firm and decided—Think nothing in conduct unimportant and indifferent—Be of no party—Be popular, if possible; but at any rate, be respected—Remonstrate against abuses, where there is any chance of correcting them—Advise and encourage youth—Rather set than follow example—Observe a grave economy in domestic affairs—Practise strict temperance—Remember what is expected in England—and lastly, Remember the *final account.*" Vol. I. pp. 60, 61.

CHURCH PRINCIPLES.

For the Churchman.

Mr. Editor,—I take the liberty of offering for insertion in your paper, the following extract, on a subject which to me has always borne an aspect of great interest. The extract is made from a laudatory article in the "Christian Remembrancer" for July of the present year, on the "Sermons at Lincoln's Inn," lately published by Dr. Van Mildert, the present Bishop of Durham.

Yours, Indagator.

CHRISTIAN UNITY AND LIBERALITY.

There is one other discourse, which we do not select so much for its superiority, as its applicability to passing occurrences. Indeed, where all are so very excellent, it is difficult to choose. But the subject of Christian unity is of such paramount importance, in these days, when infidelity and indifference, blasphemy and Unitarianism, stalk through the land, that the sentiments of such an authority as the Bishop of Durham, cannot be too widely known; nor the precept, "endeavor to keep the unity of the Spirit in the bond of peace," too frequently inculcated.

"Christians—it is remarked—in general, however widely scattered over the face of the earth, are called to the profession of the same faith, to a participation of the same privileges, to an acknowledgment of the same hope, to the use of the same means of grace. They are consequently one body. The same duties and obligations devolve upon all; the same terms of acceptance are open to all. The Gospel is the charter declaratory of their rights and privileges, of which one tittle shall not pass away until all be fulfilled. Well, then, may we ask, How can the injunction in the text be made to consist with that endless diversity of opinions which has found its way into the Church of Christ, and the encouragement of which seems, by many, to be considered as essential to true Christian liberty? If there be but one body, one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, where is the dispensation to be found for cancelling this bond of unity, and setting up imaginary persuasions in its stead?" Vol. II. pp. 467, 468.

And here we would be allowed to ask—when we have endeavored to act up to these principles of unity, what has been the result? Men who virtually "deny the Lord who bought them;" and others, who would rob our Savior of his mediatorial rights, and clothe fictitious saints in the garment of his righteousness, accuse us of bigotry and intolerance. And why? because we refuse to receive as brethren in Christ, those whose faith and hope admit of almost every contrariety of opinion; because we refuse to embrace and countenance those who deny the operation, or even the existence of the Holy Ghost; because we hold no communion with men who turn the holy Sacraments into acts of idolatrous superstitions, and the altars of God into popish mass-houses; because we refuse to admit into the great fold, those who scoff at the divinity of Christ, and scarcely pay him the reverence accorded by the followers of Mohammed; because, in a word, we cannot allow those persons who make the law of God of none effect through their own idle fantasies, or who are driven about with every wind of doctrine, and halt between the Church and the conventicle, to be sincere professors of the "truth as it is in Christ Jesus."

Besides, how is it possible for catholic unity to consist amid such a chaos of creeds? How can the universal Church be distinguished by uniformity of faith and worship, of doctrine and discipline, when called upon to recognise every diversity of opinion, and to be amalgamated in one common mass, with every device that human imagination can ingraft upon the word of God? We are disposed to view with a lenient eye, the errors of those who differ from us; but until we are convinced that the established Church is founded on erroneous principles, and that her constitutions and canons, her Articles and Liturgy, require amendment, we shall never so far turn traitors to our God and Saviour, as, for the sake of an outward appearance of unity, to sacrifice the corner-stone of our faith. What real Christian unity is—in what manner we are called upon by the Gospel to "endeavor to keep the unity of the Spirit in the bond of peace," will be best learned from the passage with which we close this article; wherein our duty as disciples of the "great Shepherd and Bishop of our souls" is defined in the clearest and most impressive language—in language, indeed, that will not allow us to offend by inviting a contrast, or hazarding one word more in confirmation.

"Doubtless it is the distinguishing mark of Christianity, that it opens the door of salvation to every one that is willing to enter; that it regards all mankind as children of one common Parent; who, though they have erred and strayed from his ways, may be restored to his paternal love and favor through the redemption and intercession of an all-powerful Saviour. The benefits of this dispensation of grace and mercy are designed to be coextensive with the penalties incurred by every son of Adam. We cannot, therefore, form conceptions too enlarged of the salvation here offered; nor can we render it too comprehensive as to the objects to whom it may be extended. It is no wonder, then, that every one who has imbibed the true Christian spirit, should be willing to open wide the door of faith, and to welcome within it all who are desirous of admittance. Universal philanthropy, that captivating sound to modern ears, never can have a nobler field of action, than in carrying into effect the vast purpose for which this heavenly gift was imparted to mankind.

"But while we are solicitous to enlarge to the utmost the boundaries of our Lord's kingdom, and 'without respect of persons,' would bid to the marriage feast as many as will come in; still must we remember, that it is not in our power to alter the tenor of that covenant, by which all who obtain admission are necessarily bound. Over that we have no control. 'As many as walk after that rule, peace be upon them, and upon the Israel of God.' But no latitude being given for a departure from that rule, the privilege of Church-membership, however in other respects unlimited and universal, can only be effectual when exercised in conformity with the will of its heavenly founder. The inference is obvious. Though we enlarge our views of Christianity to its utmost extent—though our charity be as expansive as the Gospel itself, we cannot extend its benefits further than that sacred charter extends them. We cannot alter or modify that charter; we cannot dispense with any one of its conditions. We cannot commute faith for works, or works for faith. We cannot take upon us to say, that he who denies the Divinity of the Redeemer, and he who acknowledges him as his Lord and his God, stand upon equal ground. We cannot, instead of one body, one spirit, one hope, one Lord, one faith, and one baptism, acknowledge many bodies of diverse kinds, many discordant spirits, many hopes growing out of dissimilar persuasions, many different objects of worship, many conflicting articles of faith, many baptisms or modes of admission into the Christian covenant. For this would be to annul the charter itself; and almost as well might we affirm that there are 'gods many, and lords many,' of opposite wills and purposes, as that 'one God and Father of all' should be the author of such contrariety and confusion." Vol. II. pp. 470–472.

Dr. Isaac Maddox, who, in the reign of George II. became Bishop first of St. Asaph, and afterwards of Worcester, and who wrote an able defence of the doctrine and discipline of the Church of England, lost both of his parents at an early age, and was placed, in the first instance, by his friends, with a pastry cook.

Dr. Isaac Milner, Dean of Carlisle, who filled the chair which Sir Isaac Newton had occupied at Cambridge, that of Ducassian Professor of Mathematics, was originally a weaver; as was also his brother Joseph, the well known author of Church History.

Of the same trade, in his younger days, was Dr. Joseph White, Professor of Arabic at Oxford.

Wm. Hutton, author of the History of Birmingham, Fellow of the Antiquarian Society, &c., was the son of a working wool-comber at Derby. "My poor mother," says Hutton, "more than once, with one infant on her knee, and a few more hanging about her, have all fasted a whole day; and when food arrived, she has suffered them, with a tear, to take her share."—From his seventh to his fourteenth year he worked in a silk mill, and was then bound as an apprentice to a stocking weaver in Nottingham.

Dr. John Prideaux, Bishop of Worcester, obtained his education by walking on foot to Oxford, and getting employment, in the first instance, as assistant in the kitchen of Exeter College.

Linnæus, the illustrious founder of the science of Botany, was, for some time, apprenticed to a shoemaker.

FOURTH OF JULY.

Amidst the variety of new notions in this inventive age, it would seem that many good people begin to think, that as the celebration of our national birth-day is often attended with noise and tumult, clergymen should not attend on that occasion. We have no fondness for the noise and parade which often mark the day; but while the blessings of civil and religious freedom are traced by our nation to the day above named, and while it has been the custom of great numbers of ministers, of all denominations, to appear on that day, we are not yet satisfied that there is any real evil in their continuing to lead the devotions of their brothers on that anniversary. A college commencement is often attended by a somewhat tumultuous throng, and followed by scenes of merriment and gayety; but clergymen never refuse to attend and pray on such occasions. A serious question with us is, can it be proper for a clergyman to refuse, when properly invited, to offer prayers and thanksgiving on any occasion demanding devout recollection or notice? We have been led to these remarks by some curious circumstances which have come to our knowledge. In one case it is stated that all the ministers of a village refused to offer prayers, and a distinguished layman read the prayers of the Church. A venerable missionary of our communion, on finding that all the clergy of another place where he providentially happened, had declined such a duty, read the Morning Service, as it has been arranged by a late eminent prelate, for the day. This pious missionary, far advanced in years, before commencing the service, made the following remarks: "The individual who stands before you, has, by the grace of God, never, through a long life, attached himself to any party whatever, and by the continuing grace of God he never will; but feels it his duty on all occasions, to conduct his fellow mortals to the throne of grace, let them be of whatever name or party they may." Is there any thing in this, unworthy the minister of Christ, or incompatible with his vows?—*Auburn Gospel Messenger.*

Conversation.—The most necessary talent in a man of conversation, which is what we ordinarily intend by a fine gentlemen, is a good judgment. He that has this in perfection is master of his companion, without letting him see it; and has the same advantage over men of any other qualifications whatsoever, as one man that can see would have over a blind man of ten times his strength.—*Steele.*

MONEY AND TIME.

Money and time are the heaviest burdens of life; and the unhappiest of all mortals are those who have more of either than they know how to use. To set himself free from these incumbrances, one hurries to Newmarket; another travels over Europe; one pulls down his house, and calls architects about him; another buys a seat in the country, and follows his hounds over hedges and through rivers; one makes collections of shells; and another searches the world for tulips and carnations.—*Johnson.*

List of Tracts for sale at the Press.

Tracts, sold at 10 pages for one cent, and to subscribers to the N. Y. Protestant Episcopal Tract Society and its Auxiliaries, at 12 pages for one cent. This branch of religious publications the Trustees propose to issue in as great variety as practicable.

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Weller's Tracts.—The following valuable Tracts published by Jasper Harding, Philadelphia, will also be kept for sale by the Press; viz. No. 1. Jones' Essay on the Church; by the Rev. W. Jones, of Nyland, 48 pp. $1 25 per doz. No. 2. King on the inventions of men in the worship of God, 96 pp. $1 75 per doz. No. 3. Barrow's Doctrine of the Sacraments, 28 pages, 75 cents per doz. No. 4. Taylor on the question, "Why are you a Churchman?" 32pp. $1. per doz. No. 5. Waterland on Regeneration and Justification, 80pages. $1 75 per dozen.

THE CHURCHMAN,

Edited by the Rev. J. W. Curtis, A. M., and under the general direction and supervision of the

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For the proper and more effectual accomplishment of these general objects, it will be particularly devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end will maintain and set forth, and when necessary defend those principles and that policy, which had the well-known warm and decided sanction and approbation of the late venerated and beloved Bishop Hobart; and in the application of which, he so faithfully and successfully labored in behalf of that cause to which "The Churchman" will be devoted, "EVANGELICAL TRUTH, AND APOSTOLIC ORDER."

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SUPPLEMENT, AUGUST 20, 1831.

The following documents are presented to the readers of the Churchman, by the consent of the parties concerned.

New-York, July 25th, 1831.

To the Standing Committee of the Protestant Episcopal Press—

GENTLEMEN,—The undersigned, to whom, in connexion with Bishop Onderdonk,* the posthumous works of our late beloved Diocesan, were, by bequest intrusted, have noticed with much regret a *circular* relating to the publication of these works, on the pages of the "Churchman" of the 16th inst., and bearing your signatures. A regret, arising from the conviction that that circular is calculated to convey to the public mind erroneous and hurtful impressions—impressions which we are convinced you would as sincerely deprecate as ourselves.

In the first paragraph of your circular, in which you set forth the reasons of its publication, you say that "you are aware of the prevalence to a considerable extent, of an expectation, that the posthumous works of your late revered Diocesan were to be published by the Institution, under your direction; and that you regard the expectation as *not groundless*, considering the facts, that in very *similar circumstances* the posthumous works of Bishop Ravenscroft were sent *from North Carolina* to the Protestant Episcopal Press; and that the very latest act of Bishop Hobart's life, was to testify, by a provisional legacy, his confidence and interest in the Protestant Episcopal Press: and you proceed to show, and we think conclusively, that *no want of liberality* on your part, towards your benefactor's family, interfered to prevent the natural destination of his works."

Now, gentlemen, the public have the right, and they have already exercised the right, of inquiring how it comes to pass, that in a case so clear, the individuals to whom the works were intrusted, should have so entirely disappointed this "*natural*," *well-founded* expectation, and with such injury to the Press, as to call for a public defence. And where is the answer to this inquiry? It must exist somewhere, as men do not, in matters of such importance, act without motive. That you were aware of that answer, we cannot doubt; and our complaint is, that you should not have given it to the public, at the same time that you gave the grounds for the inquiry: had you have done so, we should now be saved from the unpleasant necessity of furnishing this explanation.

The answer, however, is simply *this*. We had *reasons*. Let the public judge of their validity; for doubting whether the *supposed general expectation* was altogether *just*, we were well aware of, and we think not indifferent to the importance of the Protestant Episcopal Press. We knew, too, the deep interest felt in that Institution by our deceased Diocesan. But we knew, also, that he had private friends—*publishers*—to whose kindness he felt himself much indebted; whose names appear on the title page of all his published works, and towards whom he expressed "in the latest act of his life" his confidence and regard, by naming one of them among the executors of his *will*. And it was our firm conviction that, under these circumstances—circumstances by no means analogous, as your address supposes, to those attending the works of Bishop Ravenscroft—*a portion* of Episcopalians at least, would naturally look for the publication of the Posthumous Works of Bishop Hobart to the gentlemen in whose hands they have been placed. And that it would be an act of injustice to these gentlemen to withhold from them the publication of these works, as the author had afforded them in this respect his undivided patronage to the day of his death.

Honestly entertaining this view of the matter—whether correctly or incorrectly, we do not here argue—application was made to us for the publication, *first* by the Messrs. Swords, and afterwards by the Protestant Episcopal Press, both offering *the same terms* and *assuming the same risks*.

At this stage of the affair, gentlemen, your agent addressed *to one of us*, and *not*, as stated in your circular, to the executors of Bishop Hobart—who, as a body, were no way concerned—a communication setting forth sundry reasons, sound ones perhaps, why the works should be published by your Institution. In consideration of this, and for the purpose of a friendly interchange of views with you upon the subject, we requested a meeting of your body. It was at this meeting, which by your records, was held December 1st, 1830, that we gave you "assurances"—to employ your own language—"that no contract for the publication should be entered into, without a further conference with you." But is it true that we did not act in accordance with these assurances—with their very spirit and letter?

It is thought, and by others besides ourselves, that the following passage in your circular implies that you consider *us* as guilty of forfeiting our pledge in this transaction. You say, "So implicit was the reliance of the Committee upon these assurances, combined with their own previous offer, that after further communication with the gentlemen intrusted with the works, they requested their agent to give information of their readiness to proceed in the publication with all despatch; postponing every business that might interfere, they being at that time in daily expectation of receiving a copy."

Now this implicit reliance, this confident expectation, this advanced preparation, would certainly seem to involve some engagement on our part, either public or private, direct or implied, which we neglected to fulfil. That there existed not the *slightest* ground for such a charge, we declare, and rest our declaration upon the facts of the case.

In the interval from the 1st of December to the 21st of February following, *no communication was* had between "the gentlemen intrusted with the works" and the Standing Committee of the Protestant Episcopal Press. It is true that one of these gentlemen having in hand the preparation of the said works for publication, did often speak to individuals connected with the Press, as he did to others, of the difficulties and progress of this preparation, and the probable time of its termination, so far as it regards one volume. In these conversations, however, no pledge was given or *intimated*, as to the place of publication; although desires were expressed on his part, from the attitude in which the question then presented itself to his mind, that that place might be the Protestant Episcopal Press.

But what *did* we do to meet the "assurances" we had given, that "no contract for the publication should be entered into without further conference with the Committee"? On the 21st February, one volume then being in a forward state of preparation, we made inquiries with a view to a final settlement of the affair; first of the Press, and then of the Messrs. Swords, respecting the terms of publication and the responsibilities willing to be assumed; presenting at this time "a definite statement of the contents, size, and form of the proposed publication." In answer to our inquiries, *the same terms*, and the *same responsibilities*, almost in the *same words*, were proposed by both establishments.

While endeavoring to come at *the right*, in the midst of the perplexities which this aspect of the subject had assumed, a proposition with a view to our relief, was made by one of the firm of the Messrs. Swords, that the copyright of the first edition of a thousand copies should be disposed of to the highest bidder; at the same time accompanying the proposition with an offer.

Before acceding or determining to accede to this proposition, we went directly to your agent, and stated the circumstances.

Although he seemed to regret the course which the thing had taken, he gave no intimation that any principle was involved in this arrangement which would prevent you from becoming bidders for the copyright, as proposed. Neither was this urged by any one of the conductors of the Press, with many of whom we conferred on this point. We determined, therefore, to adopt this method, and offered the said copyright for sale. Not without the persuasion from various intimations given by yourselves, and particularly from the declaration you have published, "That the terms afforded to the proprietors should be *more advantageous* than could be realized by them at *any other press*," that you would be the publishers. Hence we were disappointed in receiving from you a communication "declining the proposition," on grounds presented in your circular—grounds from which, in the main, we should be the last to advise your departure.

Under these circumstances, however, we had *no alternative*. The Messrs. Swords were the highest bidders; and we appeal to your candor, gentlemen, whether we ought to be represented as having, with respect to our promises or encouragements, acted dishonorably towards you, although we made them our publishers. But there is one thing more in your circular, gentlemen, which we cannot in justice to ourselves, suffer to pass without notice, as it implies at least, *That we have been unskilful in the management of our trust*, or have acted in this matter with too little regard to the interests of the family of our departed Bishop. Your language is the following: "It was, therefore, no want of liberality in the conductors of the Press, but their unwillingness either on the one hand, to jeopardize an institution of the Church, by risking a very large sum on the contingency of sale, or on the other, to *injure* Bishop Hobart's family, by withholding from them a part of the profits of his works, which deprived you of the honor of publishing them." This, gentlemen, is the language you hold, and with the knowledge that our determinations were fixed to dispose of the copyright of the first edition, or rather with the knowledge that we *had* disposed of it. Now you have an unquestionable right to your opinion as to the mode of publication best calculated to promote the interests of Bishop Hobart's family; but we put it to yourselves, whether you have a right to give publicity to that opinion, when by so doing you obviously cast a censure upon us for entertaining opposite views. You think that by purchasing the copyright, you would *injure* the family of our deceased Diocesan, and consequently that by conveying it, *we have* injured them. We cannot suffer this your judgment to go before the public unattended by the reasons why we dissent from it, and think ourselves fully justified in the course we have adopted. The offer made us by the Messrs. Swords was looked upon by impartial judges, whose counsel we sought, as a very *liberal one*, coming within the whole possible avails by *too small* an amount, in the view of some, to pay for the actual risks. Be that as it may, the family, and the immediate friends of the family of Bishop Hobart, regarded the *security* of the sum offered as preferable to any *contingency* within the verge of *possibility*, how promising soever. Hence we closed with the proposal. But not, however, without the distinct understanding, that the works should be published under the direction and for the benefit of Bishop Hobart's family; believing as we did, that no publishers would be warranted in purchasing the copyright upon any other conditions. The "Prospectus," therefore, to which your circular adverts, was issued by ourselves.

Sufficient reason, we believe, will appear to you, gentlemen, in the body of this communication, to justify our making it. We were unwilling to be regarded as unfair or dishonorable in any of our transactions; our high office as ministers of CHRIST being here involved; while we were no less unwilling to be viewed by yourselves or the public as unfriendly to an Institution of such importance to the Church as the Protestant Episcopal Press. We know and appreciate your zeal, gentlemen, in your efforts to preserve the honor and promote the unembarrassed usefulness of that Institution. And we ought not to be surprised, perhaps, that this zeal should in this instance have led you into an act liable to erroneous and injurious misconstruction, and it is so far as in our power to prevent this misconstruction that we submit to your consideration the above statement. Believing that you will, with your accustomed frankness and good feeling, make no delay in correcting the unfavorable public impressions occasioned by your Circular,

We are, gentlemen, with much respect,
Your friends and obedient servants,
WILLIAM BERRIAN,
L. SILLIMAN IVES.

* The Bishop's distance from the city, will account for the absence of his name from those of the undersigned.

Press Buildings, August 2d, 1831.

To the Rev. William Berrian, D. D., and the Rev. Levi S. Ives, D. D., Trustees, &c., of the Works of Bishop Hobart—

GENTLEMEN,—Your letter of the 25th ult. is at hand. Its contents have been duly noted.

In reply, we beg leave to say that it was no part of our intention to give our circular an *accusatory* form, either in fact or by inference; and in so far as our language can be construed into an impeachment of the motives or acts of the gentlemen (not executors) having charge of the Works of Bishop Hobart, such construction is most explicitly and cheerfully disavowed.

In the publication of our circular, we had but *a single object in view*.

Intrusted as we are with the management and direction of a most important institution of the Church—an institution of which our late beloved Bishop was the President, and which shared largely in his solicitudes, we could not but feel how much its prosperity and usefulness might be affected by any circumstance which to the public might appear like the withdrawal of the confidence and patronage of the family, and immediate friends of the family, of one, the influence of whose name, whether living or dead, could not, in our estimation, be otherwise than of the most essential importance to the future well-being of the noble institution committed to our management. We believed that the questions would be generally asked, How does it happen that the Protestant Episcopal Press, of which Bishop Hobart was President, and which had received such unequivocal marks of his favor and approbation, is not the publisher of his Posthumous works? Is it at all attributable to the gentlemen conducting that institution? Have they not with reasonable diligence sought this work? Have they not been sufficiently liberal in their offers? We supposed, perhaps erroneously, that the public would judge us by the *simple fact* of the works of Bishop Hobart being published *elsewhere;* and that this judgment would have a most seriously prejudicial effect upon the gradually extending operations and influence of the Protestant Episcopal Press throughout the Church in this country. To satisfy the public, therefore, that we had not been negligent of our duty in the premises, and to neutralize as far as possible the apprehended injury to the Press, and through it, to the Church at large; and not by any means to criminate the conduct of the gentlemen intrusted with the publication of Bishop Hobart's Works, it was, that we issued our Circular. In doing so, we felt not authorized to go beyond a simple statement of the material facts connected with the transaction, as collated from our records.

If we now stand before the Episcopal public entirely *exculpated* from any blame for not being the publishers of these Works, and have warded off the apprehended danger, our *only object* is fully accomplished.

We know that you were placed in a peculiarly trying situation by the force of existing circumstances; yet are we constrained to say, that in our judgment, the *public* should have prevailed over the *private* considerations bearing upon the case;—while, therefore, we do not hesitate, with deference, to express our opinion that the Works of its late President and patron should have been sent to the Press for publication without consultation with the conductors of any other establishment, yet we are far from wishing or intending to arraign your conduct for not doing so.

We know you too well, and appreciate too highly your honorable characters, both as gentlemen and Christian ministers, and the deep interest you have always manifested in the prosperity of our Institution, to become the instruments, either directly or inferentially, of placing you before the public in any other light than that of clergymen fully entitled to, and actually possessing, our warm and decided friendship, confidence, and esteem.

Had we been conducting the Press on our own account, as individuals, nothing would have been more manifestly improper than for us to have appeared before the public with our Circular. But when it is considered that we are acting in the highly responsible character of *Trustees* for, and guardians of the interests of one of the most important *Public* Institutions of the Church, whose influence will be felt in the remotest corners of our country, we are fully persuaded that we shall be held blameless for the manifestation of great sensibility under circumstances calculated, as we believed, and as we think the Episcopal Public will believe, to alarm our apprehensions of danger to that Institution.

In reference to the important principle we have laid down, for the government of our future conduct in the management of the affairs of the Press—"*that we would not become bidders in competition with the trade for copyright*," permit us in conclusion to say—that whatever might have been our undefined individual notions on the subject, *anterior* to our being called upon *officially* to decide the point, of this we can assure you—that it received from us a most careful and deliberate examination under a full sense of our responsibilities, and that we came to the conclusion with entire unanimity—that it did not constitute any part of the design of the original founders of this Institution ever to compete with the *Trade* for the possession of copyrights, but only to publish Bibles, Testaments, Books of Common Prayer, Tracts, Books of Devotion, Sunday School Books, Reports of Societies, Conventions, &c. &c., and such other works of a different description as the confidence which might be reposed in us by our Episcopal brethren, might induce them *voluntarily* to put into our hands. We trust, therefore, gentlemen, that neither yourselves nor the public will blame us for settling an important principle on the first occasion on which circumstances had imposed upon us that duty.

With great respect we have the honor to be,
Gentlemen, your obedient servants,
BENJ. M. BROWN,
CHAS. N. S. ROWLAND,
HENRY COTHEAL,
CHARLES KEELER,
GEORGE C. MORGAN,
FLOYD SMITH,
JOHN V. VAN INGEN, *Agent*,
W. R. WHITTINGHAM, *Ed.*

☞ A part of the impression of No. 22 was circulated before the completion of this Supplement. This is stated, to account for its reception by some of our subscribers at a later date.